DISTRICT CENSUS REPORTS, 1891.

ORISSA DIVISION.

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DISTRICT CENSUS REPORT.

No. 1817C., dated Cuttack, the 17th August 1892.

From—G. Stevenson, Esq., Collector of Cuttack,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to your Circular No. 7T.F., dated the 3rd October 1891, I have the honour to submit my report on the Census of the District of Cuttack.

REPORT ON THE CENSUS OF THE DISTRICT OF CUTTACK, 1891.

Head I.—Early History, &c.

The district of Cuttack was conquered by the British force in 1803 with the rest of Orissa. After the conquest the whole province formed but one district, having its head-quarters at Puri up to 1816, when it was removed to Cuttack. In 1829 the province was split up into three districts—Cuttack, Balasore, and Puri. The criminal and revenue jurisdiction of the district of Cuttack after its formation underwent frequent changes till 1st April 1870, when under Government notification, dated the 26th November 1868, the Baitarani and Dhamra rivers were fixed as its northern limit. The only important change made in its jurisdiction after that year was the annexation to it of Killa Banki under Government notification of 18th July 1881.

2. Jajpur, which figured at one time as the most sacred of places, was the seat of the highest class of Brahmans of Orissa. Though history does not record the date or the facts, yet tradition tells that towards the end of its periods of prosperity, probably during Muhammadan time, the river Baitarani on which Jajpur stands overflowed with spirituous liquor and the Brahmans and other Aryans who resided there lost their purity of caste, and are looked up as more or less degraded. In Orissa the Brahmans are divided into two main classes—Smarta and Asmarta. The former class comprises those who observe the precepts of the Smriti or Hindu law, and the latter those who do not. The first class is subdivided into (1) Samanta, (2) Bhattamisra, and (3) Vaidik. The subdivisions of the second class are Debala and Bardhasika. In the district of Cuttack there are no Brahmans of the Samanta and Bhattamisra classes. Some such now reside in district Puri, probably having migrated there with the transfer of the seat of the ancient Raja of Orissa to that district. In practice the Aryan tribes residing south of the Mahanudy river are looked upon as of purer descent than those residing north of it. The very few families who reside north of the Mahanudy and claim equal purity with those to the south of it allege that they, some generations back, migrated from district Puri. In former times the entire Delta of the Mahanudy possessed the non-distinctive name of Odra Desha, having been inhabited by a class of non-Aryans called Oda. In the present Census a class of men have been returned as Oda Chasa and Oda Khandait. They were probably the aborigines of Orissa, but the majority of the people who have now returned themselves as Khandaits or Mahanaiks probably belonged to the same class, but now make pretensions to Aryan descent. They are the most useful cultivating castes; they either till their hereditary acres or engage in trade; their origin, however, loses itself in antiquity, and their social customs and habits are undistinguishable from those of purer Aryans inhabiting the district.

Head II.—Movement of the Population.

3. The result of the present Census shows that the present population (1,937,671) exceeds the population of 1881 (1,795,065) by 142,606 souls. The Census of 1881 showed an increase over 1872 of 250,855.

4. The following statement shows the increase in each *thana*:—

Name of Thana.	Area in square miles.	Number of villages.	Number of houses.	Population 1872.	Population 1881.	Population 1891.	Number of persons per square mile 1881.	Number of persons per square mile 1891.	Percentage of increase or decrease in 1891 compared with 1881.
1	2	3	4		6	7	8	9	10
Sadar Subdivision—									
Cuttack ...	989	593	46,788	[illegible]	198,674	215,326	510	554	+8·3
Tirtol ...	116	128	11,840	49,426	56,900	57,368	491	495	+0·8
Salepur ...	286	686	54,420	220,336	249,979	270,508	874	946	+8·2
Tirtol ...	410	787	38,075	156,004	188,877	201,360	488	490	+0·6
Jagatsingpur ...	314	795	40,080	180,886	215,062	237,430	685	756	+10·3
Total ...	1,524	2,989	194,173	777,050	904,192	981,001	593	644	+8·5
Kendrapara Subdivision—									
Kendrapara ...	294	388	36,976	159,284	191,019	214,954	650	731	+12·4
Patamundi	322	382	20,588	86,831	109,101	113,446	339	351	+3·4
Aul or Rajhari	388	644	18,370	92,028	91,015	101,370	234	261	+11·4
Total	1,006	1,414	75,933	338,113	391,435	429,770	389	428	+10·0
Jajpur Subdivision—									
Jajpur	321	623	49,066	205,448	250,726	258,100	781	806	+3·0
Dharmsala	763	403	55,519	223,069	248,782	267,510	318	342	+7·5
Total	1,104	1,026	104,585	428,517	499,508	525,910	452	476	+5·3
District Total	3,634	5,429	477,989	1,544,210	1,795,135	1,937,671	494	533	+7·9

Improved facilities of communication have somewhat promoted movements of the people in the district, but there has been no immigration or emigration to speak of, except the usual going and coming of Uriyas, who find employment in Calcutta as palki-bearers or coolies, and elsewhere as the "bearers" of Europeans. Of late there has been a slight tendency in the low tracts lying directly along the sea-shore for population to diminish.

The causes are these:—

(1) The abolition of the old salt manufacturing industry which found employment for many persons.

(2) The fact that the cyclone of 1885 made many breaches in the natural sea embankment of dunes or sand-hills that used to exist. These have been made worse by the cyclone of November 1891, and now the salt water at high tides, or when a tide is backed by stiff breeze, has access to areas which used to be regularly cultivated. Many villages, too, were deserted after the 1885 cyclone, and are now what is known as *bechhabpat*. There is every year an exodus from these seaward tracts of harvest labourers who go to the fertile estates of Utkan, &c., to reap the crop and return. Though the people are very loath to irrigate, there has, owing to the aforementioned causes, been irrigation to a small extent from the low country or "talmal" to more favoured tracts. Killa Kanika, though situated on the sea-coast, is better off than its neighbour Killa Kujang, inasmuch as it has a more complete system of estate embankments, which have been properly kept up.

5. To contract marriage and to beget children are sacred duties enjoined by Hindu religion, and these precepts are scrupulously and recklessly acted upon. In this respect the Muhammadans of this district are no better than the Hindus, although their religion has not the same bearing on the question. Since 1872 no widely spread epidemic has interfered with the growth of population, although the country is not free from visitations at times of such diseases. The most part of the district is healthy on the whole, except at certain seasons in the jungly tracts along the sea-shore and the base of the hills. The special causes affecting the *thanas* will be mentioned under Head III, which treats of the varying density of population in the different parts.

6. Since 1872 no new towns are known to have grown into existence. There are only three towns in this district, *i.e.*, places with at least 5,000 inhabitants. The population of these has increased, and the subjoined table shows as it stands at present—

	1872.	1881.	1891.
Cuttack Municipality ...	50,878	42,030	47,186
Kendrapara	10,682	15,696	17,647
Jajpur	10,753	11,233	11,902

Rapid development of manufacture and commerce, which is so powerful a factor in the increase of town population, is unknown in these towns. Hence the increase of population is not great. It is most marked in Kendrapara and Cuttack owing to increased canal traffic by the Kendrapara canal connecting with Chandbally and the coast canal, thence with Balasore, &c., in which Jajpur does not share. The distinction between an urban and rural population is principally in respect of occupation. In the villages the agricultural class

naturally predominates. In the town, on the other hand, the agricultural class would be expected to form an unimportant section, the trading and professional classes forming the majority; except, however, in Cuttack town this distinction is not by any means well marked, as the other municipalities comprise a number of more or less scattered hamlets, the inhabitants of which are to a greater or less extent employed in agriculture. There are no mining centres. It is also a noteworthy fact that in towns there is an important portion of the immigrant population remarkable for the diversity of their birth places. For instance, an examination of Register No. IX of the Cuttack Municipality shows that 140 districts are entered as the birth districts of its male inhabitants. In Jajpur town the residents have 36 birth districts, and the residents of Kendrapara town have 28.

7. No instructions having been received at the commencement of the abstraction work to distinct separately the castes and occupations of the immigrant town population, very accurate figures cannot be given on this point. Register No. IX shows that, out of a male population 20,288 of persons in Cuttack town, 8,040 are immigrants. In Jajpur and Kendrapara, the male population of which numbers respectively 5,527 and 8,660, only 351 and 149 are immigrants. Ascertaining, however, the caste and occupation of many of these immigrants, it appears that the European immigrants belong to the professional classes, including the literate classes and public servants. The remark applies to the immigrants from Bengal Brahmans and Kayasthas. The Marwaris belong to the trading classes. Muhammadans from the Bombay Presidency also constitute an important section of the mercantile class. In their hands is the bulk of the export trade in rice from False Point. Immigrants from the Madras Presidency and Deccan are numerous. They largely consist of pensioned sepoys, their relatives who have belonged to one or other of the Madras Regiments which have garrisoned Cuttack, or of Telugu weavers, molasses and others, and their descendants who came and settled here during the last famine in Madras.

HEAD III.—VARYING DENSITY OF THE POPULATION.

8. From the tabular statement it will be seen that in the four adjoining *thanas* of Cuttack, Salepur, Jagatsingpur, and Tirtol, all of the Sadar subdivision, the variation has been nearly the same. The variation is in every instance less than that between the years 1872 and 1881. The increase of population has been least in *thana* Banki, which forms one of the five *thanas* of the Sadar subdivision, whereas the population of Banki increased from 49,426 to 56,800 during the 9 years between 1872 and 1881, *i.e.*, by 15·12 per cent., the difference between 1881 and 1891 is only ·82 per cent. The explanation seems to be as follows: There was a scarcity in this *thana* in the years 1888-89 and 1889-90, and though there was no death from starvation a number of people migrated to other places. Again cholera of a virulent type, which broke out there in 1889-90, swept away some 1,200 people who refused to take Fagli's medicine sent from Cuttack. There has been an increase in all the *thanas* in the Kendrapara subdivision. That in Kendrapara and Aul are almost the same, viz., 12·56 and 11·48. The population of Patamundi *thana* shows a smaller increase, viz., 3·69, which is probably due to gradual recovery from the effects of the great storm of 22nd September 1885, which swept away most of the population of 45 villages in that *thana*. Many also lost their lives from cholera and fever which followed the cyclone.

9. The increase of population has been unequal in the two *thanas* of the Jajpur subdivision. The population of Dharmsala has increased by 7·53 per cent., while the increase in the Jajpur *thana* has been only 3·05. This seems due to the following fact: A large tract of land along the hills in the Dharmsala *thana* is covered by jungles, and most of this land is culturable. Since this tract was opened up by the construction of the high level canal, the reclamation of jungle has been constantly going on, and many people have come to settle in these parts from other places.

10. No change seems to have taken place in the density of population in different *thanas* of the district since 1872. Salepur is the most populous part of the district. It is probably due to the character of the country in its not being broken up by hill, nor so liable to flood as other parts. Another fact no less suggestive in its bearing may also be noted here. The density is in the four *thanas* of Salepur, Jajpur, Jagatsingpur, and Kendrapara, where the Brahman and Kayastha immigrants from Bengal have chiefly settled in these *thanas*. A small number of these have also settled in the Cuttack *thana*, which comes next in order of density. Almost all the *mulay* belong to one of these five *thanas*, which are no doubt far ahead of the others in point of education and civilisation. Fertility of soil and healthiness of climate also exercise no little influence on the growth of population in these tracts. Density is least in the two *thanas* of Dharmsala and Aul. The hilly character of the former and the sandy strip of land and jungles in the latter account for this. Most part of *thanas* Tirtol, Aul, and Patamundi go by the name of *Talasta* or low lands. These suffer most from periodical inundation and droughts as the case may be.

11. The prevalent diseases are cholera and small-pox over all, and fever of a malarious kind in the jungly tracts along the base of the hills and the sea coast, especially the latter.

Cholera is frequently disseminated by the pilgrims on their way to or from Puri. Cuttack town has been very free of this disease; some pilgrims have been made to pass round the town in place of going through it as formerly on the occasion of the chief "jatras."

Elephantiasis is prevalent among the lower classes due, no doubt, in part to the climate; its small probability caused in most cases by the use of unwholesome food, such as soaked rice, half-cooked fish, &c. Washermen seem to be the class most subject to this disease.

perhaps, because in the exercise of their profession, they often stand in water for the greater part of the day.

12. There is nothing important to note under sub-head "introduction of new crops and industries", except that some agricultural experiments are being made in Government and some Wards' estates in this district. The new crops chiefly tried are hill potato, groundnut, Nankin cotton, Buxar wheat, long-stemed paddy and sugarcane, &c. Seed is supplied by the Agricultural Department. But the result of the experiments of the past three years is to show that these crops, except sugarcane, are not likely to make much way with the *ryots* in these parts, as they entail much more care and expense than similar crops of the country. The Wards' estates of Kanika and Kujang, on account of their being near the sea-coast, are not suited to the introduction of foreign crops. The soil is salt-impregnated near the sea, and the sea breeze seems prejudicial. The soil of Madhupur and Banki, which lie further from the sea, is more fertile, and the experiments with foreign crops have been more successful there, especially in Madhupur. Here Sibpur soil-inverting ploughs and Bihia sugarcane crushing mills have been introduced in this estate, and they are said to be appreciated by the *raiyats*, who seem inclined to adopt them. The people of Banki Government estate, like other inhabitants of the Garjats, are very dense and conservative.

As above remarked, the abolition of salt manufacture has affected the density of population immediately along the coast.

It is probable that the gradual supersession of native-made fabrics, *e.g.*, Gulnagar muslin, &c., by European cloth, has to some extent affected the density of population in the chief weaving centres, though not to such an extent as to affect the returns appreciably.

IV.—Religion.

13. The subjoined tabular statement shows the changes in the distribution of the people according to religion since 1872:—

	Hindu.	Muhammadan	Christian.	Budhist.	All others.	Total of all religions.
1	2	3	4		6	7
Population of 1872	1,476,593	40,263	2,324	19	25,012	1,544,210
Ditto 1891	1,881,013	52,895	2,723	29	111	1,937,571
Increase (+) or decrease (—) ...	+405,320	+12,632	+397	+10	—24,901	+393,361
Percentage of increase (+) or decrease (—) over the population of 1872	+27·45	+31·35	+17·16	+52·63	—99·56	+25·47

The percentage of increase in the case of the Hindus and Musalmans does not require special comment. Christians show an increase of only 17·16 per cent. It may be noted in explanation of this comparatively small increase that among those who at the great famine of 1866 lost caste from eating in the Christian mission kitchens, there were many old men and women who left no children to take their place in the number of the Christian community. The apparently high percentage of increase in the number of Budhists is due to the smallness of the number of that community. It is difficult to understand how in 1872 such a large number of people (25,012) were placed in the class "all other religions". There is a wide gap between this number and the number 961 entered under the head in 1881. Comparing the returns of the present and last Census with the returns of 1872, one is inclined to doubt the accuracy of the latter under this particular head. The remarks of Mr. Beverley, who was the Superintendent of Census in 1872, upon the difficulties of classification by religion, seem to support this inference.

The general population has increased by 25·17 since 1872.

14. As to the influence of pilgrimages and proselytism, &c., it may be observed that proselytism is so rare that it may practically be left out of account in this connection.

The immense crowds of pilgrims who annually come to the shrine of Jagannath at Puri on festive occasions tend to keep alive the belief in Hinduism, but as the pilgrims do not remain, they do not directly affect the numbers of Hindus.

No new sect of any importance is known to have sprung up since 1872.

15. Vaishnavism is predominant among the common people of this district. This predominance is general, and not confined to any particular part of the district. The causes of this are not far to seek. The existence of the temple of Jagannath, who is regarded as the incarnation of Vishnu, has exerted a powerful influence on the popular faith. Nor should then be forgotten the labours of the famous Bengali preacher and reformer Chaitanya in this direction. Chaitanya passed a most important part of his life in these parts, and the purity of his life and of his teachings left a lasting impression upon the popular mind. Four chief Hindu sects are to be found in this part of the province, viz., Vaishnavas, Saktas, Saivas, and Ganapatyas. Of these the Vaishnavas are largely in the majority. Genuine Uriyas belonging to sects other than the Vaishnavas are very few in number. Saktas, the followers of Sakti, or the Goddesses Durga and Kali, are to be found among the Brahmans and Kshatriyas of

the district and the Bengali emigrants. The Saivas and Ganapatyas bear a very small ratio to the total Hindu population. Their number, however, cannot be ascertained, as sects were not separately abstracted. Madrasi traders are mostly Saivas. Ganapatya, or the followers of Ganapati, are to be found among the Perwars of Rajputana who trade here, and also among the Guria caste (sweetmeat seller).

16. The number 111 shown under head "all others" includes 43 Brahmos, 56 Jains, and 12 unspecified. 51 Jains and 38 Brahmos are returned from the Cuttack *thana*. Musalmans are to be found in all *thanas* of the district, but the greater numbers have been returned from the two *thanas* of Cuttack and Salepur.

The largest number of Christians are returned from the Cuttack *thana*. This is due to the fact that Cuttack, being the head-quarters of the Missionaries, the Native Christian converts have chiefly settled here. Again the European and Eurasian residents of the town within the municipality have swelled the numbers of Christians in the Cuttack *thana*.

Head V.—Infirmities.

17. The tabular statement annexed will show the distribution of infirmities in relation to the different parts of the district. Definite statistics as to the religion and occupation of the persons affected cannot be given as they were not separately abstracted. The instructions issued by the Census Superintendent for the entry of infirmities in the schedule books are as follow:—

"If any person be blind of both eyes or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column.

"Do not enter those blind of one eye, or who have become deaf and dumb after birth, or who are suffering from white leprosy only."

These along with other instructions as to the enumeration of the people were explained to the enumerators in the local vernacular of the district as far as possible by appointing qualified men in the various training centres opened in each *thana* for the instruction of supervisors and enumerators in the mufussal. These instructions, it is believed, were clearly understood and acted on by the enumerators. But looking at the comparative low figures of infirmities in the Cuttack *thana*, it seems probable that some of the ignorant mufassal enumerators and not a few—the only ones obtainable were very ignorant—did not obey the directions as to distinguishing between being total and partial blindness. White leprosy, too, is apt to be confounded with their affections of other kinds, or resulting from the abuse of mercury. It is believed by people that the free use of mercurial medicines, half rotten fish, and the commission of offences such as incendiarism and incest bring on leprosy.

Statement showing infirmities in the district.

Thanas.	Deaf and Dumb.		Leper		Insane.		Blind.		Remarks.
	Male.	Female.	Male	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10
Cuttack	18	13	35	9	10	...	22	21	
Salepur	193	112	242	76	36	18	158	228	
Jagatsingpur ...	188	108	202	86	30	19	130	186	
Tirtol	107	41	104	37	22	8	77	88	
Banki	11	8	20	0	1	3	16	16	
Jajpur	150	119	173	58	39	18	117	180	
Dharmsala	177	102	212	106	34	16	149	160	
Kendrapara	99	63	87	34	16	1	58	54	
Patamundi	41	20	13	43	7	2	39	35	
Aul	99	38	50	25	11	7	70	27	
Total ...	1,083	621	1,204	479	211	92	836	953	

Head VI.—Education.

18. The following comparative table shows the number of schools and pupils since 1872:—

	Primary Education		Secondary Education.		High Education.		College	Pupils
	Schools.	Pupils	Schools	Pupils	High schools.	Pupils		
1	2	3	4	5	6	7	8	9
1873-74	502	7,708	10	412	1	216	1	17
1891	4,212	61,299	36	1,805	6	959	1	77

however, that in the Cuttack district 19 boys of this class are attending the middle English schools and one the lower primary classes.

List of English-knowing persons in each Thana of the District.

	Male.	Female.	Total.
1	2	3	4
Cuttack	1,342	147	1,489
Salepur	94	...	94
Tirtol	22	5	27
Jagatsingpur	89	...	89
Banki	10	...	10
Jajpur	264	...	264
Dharmsala	282	...	282
Kendrapara	281	...	281
Patamundi	25	...	25
Aul	92	2	94
Total ...	2,501	154	2,655

NOTE.—The total does not correspond with the figures in the Census Report. They are as follows:—

Males	... ...	2,847
Females	... ...	167
Total	...	3,014

These detail are not available

HEAD VII.—LANGUAGE.

20. The chief languages of the district are Uriya, Bengali, Hindi, English, and Telegu. These languages are not confined to any particular part of the district, but are used by special sections of the people. It will be seen from the tabular statement E annexed that Uriya is the mother-tongue of most of the people, or of 1,859,623 out of 1,937,671. Bengali is the home-language of those who are immigrants from Bengal. Hindi is used by a large majority of the Muhammadan residents of the district, and a few, numbering 3,766, speak Urdu. Hindi is also the home-language of the Lalla caste and of the Brahman immigrants from Cashmere, whose number is, however, limited. English is the mother-tongue of the European and most of the Eurasian residents. Many would, of course, be found who are perfectly familiar with more than one of these languages. The number of persons speaking languages other than those enumerated above is very few, viz., 637, and needs no comment. No changes in this respect since 1872 seem to have taken place, with the exception that with the progress of education a knowledge of the English language is extending among the people. No disappearance or decline of any language calls for notice.

21. Turning to correspondence of dialectic variations to indigenous division, it may be noted that, distinguished as the country was under the name of Odra Desha from Bunga Desha (Bengal), the dialect of this country has correspondingly distinguishing features due probably to its remote situation and old independence In its vocabulary it bears resemblance to Bengali, inasmuch as most of the words are of Sanskrit origin, but the inflexions are quite distinct.

Turning to the south we find that Uriya is a different language from Telegu of the ancient Kalinga country. To the west we also find a broad line of demarcation between Uriya and the language of the Central Provinces. So it seems that under the ancient name of Odra Desha, which extended at one time from Ganges on the north to the Godavary on the south, from the sea on the east to the Vindya Hills on the west, this country stood out distinct.

CUTTACK DISTRICT.

Uriya	... ...	1,859,623
Bengali	... ...	15,196
Hindi	... ...	52,120
English	... ...	475
Telegu	... ...	5,854
Tamil	... ...	229
Persian	... ...	185
Urdu	... ...	3,766
Marhatti	... ...	88
Gujratti	... ...	64
Arabic	... ...	62
Norwegian	... ...	3
Portuguese	... ...	2
Pashtu	... ...	4
Total		1,937,671

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Arabic	... ...	62
Norwegian	... ...	3
Portugese	... ...	2
Pashtu	... ...	4
Total		1,937,671

Head VIII—Castes.*

Introductory.

As Puri is the district of the Chasa caste in the province of Orissa, so Cuttack may be aptly termed the land of the Khandaits. The Khandaits are by far the most numerous caste in the district, forming, as shown by the Census returns of 1891, more than a fifth of the entire population. Besides the fact that they contribute the largest share to the district population, the Khandaits have other claims as well to be regarded as the most interesting caste in the district. They serve as a good illustration to shew the part played by occupation in the formation of castes, to show how a class of people following the same avocation in life at first acquired a characteristic name for themselves, and how that characteristic name gradually gave rise to a distinct caste.

From the etymology of the name, as also from the traditions of the caste, it is admitted on all hands that the Khandaits are the progeny of the people, who formed the peasant-militia under the ancient Rajas of Orissa. It is therefore only natural that the Khandaits must originally have been recruited from men of all castes. As members of the militia the Khandaits had to serve as soldiers in times of war, and in return they were given lands to hold under strictly military tenure. Their characteristic occupation and the consequent relation with land all tended to alienate them from the communities to which they had originally belonged, and led to the formation of the Khandait caste. The different variety which these people exhibit and their free intercourse with some other castes tend to shew that the Khandaits cannot trace their descent from a single origin. On the other hand, in support of Mr. Beames' view that the caste is only a heterogeneous group, the following facts may be noticed. The Khandaits are divided into two sub-castes.—(i) The Mahanaik Khandaits and (ii) the ordinary Khandaits or Khandaits. An almost impassable gulf seems to exist between these two sub-castes. In fact there is nothing common between the two, except the name itself. Secondly, cases of intermarriage between the Khandaits and members of other castes of equal standing are not at all rare. Karans are often found to marry in Mahanaik Khandait families, and intermarriage between the Sud Chasas and the ordinary Khandait is quite a common occurrence. In fact there is hardly anything at present to distinguish a Chasa from a Khandait. The characteristic occupation of the Khandaits now no longer existing, and the free intercourse between the Chasas and the Khandaits having now sprung up, it would be nothing astonishing if at a future date the two castes are found to be formed into one.

The Khandaits, although their number in no part of the district falls below 10 per cent., are nevertheless found to be unequally distributed throughout the district. Indeed the inequality of the distribution is so marked that whereas in Cuttack *thana* the Khandaits contribute only a tenth to the population, in the *thana* of Aul or Rajabari there are, in every hundred, no less than 38 Khandaits. The next *thanas* where the Khandait population exceeds considerably the district average are Banki, Patamundi, Kendrapara and Tirtol. The equality in the distribution of this caste is not by any means inexplicable. In a way the ancient feudatory Rajas of Orissa may be called the creators of this caste. It was these Rajas who recruited men from different castes for their peasant militia, and it was this peasant militia which ultimately became the Khandait caste—a conglomeration of men of every type and a heterogeneous group on the whole. Considering that the Khandait caste is but a creation of the ancient Rajas, one would naturally expect to find them in largest numbers in those parts of the district which at one time formed the fiefs of the feudatory Chiefs or in adjoining tracts And this is what is shown by the figures now at our disposal. Aul, Patmundi and Tirtol are tracts of country which have long been under the influence of native Chiefs. The Rajas of Kujang, Kanika and Aul still hold large landed property in the south-eastern and north-eastern parts of the district. Turning to Banki, we find that the same remarks apply with equal force. Before the annexation to the British dominion, Banki was under the rule of a native Chief. This fact, together with its close proximity to the Gujrat *mahals*, sufficiently explains the excess, above the average, of the Khandait population in Banki. The part of the district where the population of this caste falls considerably below the average is that included in the sadar *thana* Cuttack, and its immediate neighbourhood. This tract was the chief portion of the Mughulbandi or crown lands as opposed to the military fiefs of the hill-country to the west and the river jungles and marshes to the east

The Hindu caste system is so organised as to allot distinct occupations to distinct castes; and these several occupations are so related to one another as to render the existence of almost all of them an essential necessity in the formation of Hindu society. A Hindu community could not exist without Brahmans, and a Hindu village is not complete without a family or two of the Bhandari or Dhoba caste. In fact the majority of the Hindu castes are so entirely dependent on one another, they are so much intertwined as it were among themselves, that any abnormal preponderance of any of them in any particular part of a province is hardly to be met with: such is the case with many of the castes in Cuttack. Brahmans, Banias, Bhandaris and several other castes are found fairly evenly distributed throughout the district.

There are, of course, some exceptions to this general rule Castes whose occupations are not essential to the existence of Hindu society, are marked by their unequal distribution over a district. The Bauris, the Kandras and the Pans of Cuttack are illustrations of this exception.

The Bauris, although occupying a very low position in the social scale, are nevertheless an important caste, being over 69,000 strong. Like the Kandras and the Pans, the Bauris claim to be Hindus. But it is very doubtful whether, strictly speaking, they can be

* Vide letter No. 2110., dated 3rd October 1896, from H. McPherson, Esq., Officiating Collector of Cuttack.

said to have come yet entirely within the pale of Hinduism. At any rate the custom of worshipping trees, &c., which still lingers among them, clearly points to the theory that these people were originally the followers of some other religion—probably a religion of the woods. It is very difficult to believe that the Bauris of Cuttack or Orissa are in any way connected with the Bauris of the Burdwan Division. The probability is that they are not. The Bauri population is considerably more numerous in the *thanas* of Cuttack and Jagatsingpur than in the northern parts of the district. And it is a noticeable fact that the Bauris are found much more in Cuttack and Puri than in the district of Balasore.

The Pans, like the Savars, seem to have originally belonged to the aboriginal tribes. As a consequence they are found in large numbers in the western parts of the district, Banki, Jajpur, and Dharmsala, parts which are close to and contiguous to the Gurjat hills.

Besides the interdependence between the different occupations followed in Hindu society, there are other facts which might destroy the uniformity of distribution of castes over a particular area. The adaptability of a tract of land for a particular purpose, and the natural advantages offered by a particular area to certain pursuits in life may be mentioned among these. Cuttack has not been altogether free from these disturbing influences. The district presents every variety of land. On the west lie the rocky parts, a continuation of the Gurjat hills, and on the extreme east we have the marshy jungles quite unfit for human habitation. The *thanas* of Cuttack, Banki, Salepur and Jagatsingpur, lying between the hills on the west and the swamps on the east, and occupying the intermediate portion of the district, are the parts which are best adapted for cultivation. And these are the *thanas* where the *Chusas*, the agricultural population, are mostly to be found. The *thana* of Patamandi, comprising as it does, land intersected by the Kharsua, the Brahmani and their innumerable connecting streams, is perhaps the most suitable place in the district for fishing purposes. And the Kewats, the fishing castes, form no less than a tenth part of the *thana* population. There is also a preponderance of the pastoral castes in this and the adjoining *thana* of Aul. The Goala caste is a caste which supplies Calcutta with bearers and domestic servants. It is possible that the proximity of the Chandballi port and the ease of communication with Calcutta has something to do with the tendency of the Goalas to concentrate in Aul and Patamandi. The following table shows the proportionate distribution of those castes which form one per cent. or more of the district population. A comparison also is given with the district of Puri. Some of the more striking figures to which reference has been made in this report have been italicised:—

	Caste or Group.	District total.	Cuttack.	Banki.	Salepur.	Tirtol.	Jagatsingpur.	Kendrapara.	Patamandi.	Aul or Rajhari.	Jajpur.	Dharmsala.	Puri district.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Khandait	21	10	39	15	24	12	28	38	36	20	23	·6
2	Brahman	9	6	11	19	6	11	10	9	7	9	·9	10
3	Chasa	8	11	21	9	5	5	4	6	5	1·2	5	29
4	Goala	6	6	5	5	5	7	8	13	10	7	6	5
5	Pan	6	3	4	5	6	7	2·5	1·3	2·9	5	13	2
6	Kondara	4	1·4	·7	5	5	5	6	9	5	5	1·7	2
7	Guria	4	2·3	4	6	2·9	4	5	2·5	10	2·3	4	2·5
8	Kewat	4	4	7	2	4	2·5	3·7	10	2·7	1·5	1·5	2·7
9	Bauri	4	7	1·3	5	2·9	17	1·4		·5	..	·2	8
10	Teli	3	4	7	8	1·5	3·2	3·3	1·6	1·6	4	5	4
11	Kayastha and Karan	3	4	1·8	2	2·0	6	3	1·6	2·4	2·7	1·5	3·7
12	Tanti	3	3·3	6	6	1·8	1·7	5	2·2	1·9	3	3	1·7
13	Bhandari	1·9	2	1·6	1·8	1·9	2·4	2·1	1·7	·9	1·8	1·0	2·2
14	Dhobi	1·9	2	·8	1·2	2	1·7	1·7	2·1	1·9	1·9	1·5	1·4
15	Sudra	1·6	1·3	·08	1	..	...	3·7	4	·7	·2	·1	3·4
16	Savar	1·3	4	6	·4	·2	..	...	.	...	·2	5	2
17	Sagarpeshe	1·2	·4	...	1·6	1·4	2	·9	·9	·3	2·5	·1	·4
18	Baniya	1·2	1·4	1·0	1·1	·66	1·2	·2	·2	·9	1·6	1·7	1·1
19	Kumhar	1·1	1·1	1	1·1	·48	1·2	1	·9	·9	1·2	1·1	·9
20	Pathan	1·1	1·8	...	1·3	·45	...	...	..	...	...	6	1·1
21	Barhai	1	1·4	·7	1·1	1	1·6	·9	·9	·7	·8	·8	1·3
22	Pradhan	1	1·4	1·6	·8	1·8	·6	·9	5	·3	·4	·2	..

Table showing the Name of Castes arranged in order of social precedence, together with notes as to origin, divisions with sub-castes, &c.

Names of castes arranged in order of social precedence.	Notes as to origin, divisions with sub-castes, &c.
1	2
1. Brahman	The Brahmans of Cuttack are subdivided into three sub-castes:— (*a*) *Vaidiks.*—They are the highest in the social scale, and are supposed to observe the rules of the *Vedas* and the *Smritis.* They are, however, inferior to the Samant a Brahmans, who are to be found in Puri district only. (*b*) *Pujaris.*—The Pujari sub-caste may again be subdivided into two classes— (*i*) The Pandas who serve as *sebayats,* and (*ii*) The ordinary Pujaris who serve only as cooks. There is intermarriage between the two classes, but not of course with the Vaidiks. That the Pujais are of pure Vaidik descent there can be no doubt, seeing that they observe the same ritual at the *Borat* or sacred thread ceremony as the Vaidiks do. It is interesting to trace how these Pujaris, who claim to be of pure Vaidik origin, became separated from their fathers. It is a well-known fact that the district abounds in *Vishnu* and *Siva* temples, and some of the Vaidiks were called in to prepare the offerings of these gods. This very profession enabled them to be experts in the art of cooking, and in course of time, as their number increased, they were induced to take service as cooks among the lower castes. So long as they were only *sebayats* they were on equal footing with the Vaidiks, but as soon as they extended the sphere of their labours, they were looked upon as a distinct and degraded class. Most of these are followers of Chaitanya, and unlike the Vaidiks wear beads on their necks as a distinctive badge of their professed Vaishnava religion. (*c*) *The Mastans or Baharam Gotris.*—These are a very degraded class of Brahmans. That they are not of pure Vaidik descent is borne out by the fact that they have not the same ritual, at the *Borat* ceremony as the Vaidiks, and that the latter would not take food from the hands of a Mastan. The Mastans are no better than the Chasas or labourers in their occupation. It is really very strange how the Mastans, following such a low occupation, have come to be ranked as a set of the highest caste in the district. There is, however, a tradition about them which is worthy of repetition. A Hindu king took a man belonging to one of the agricultural castes to be a Brahman and saluted him by mistake. The man and his descendants have thenceforth come to be regarded as Brahmans. This tradition about the origin of the Mastans is, however, unsupported by historical or any other proof. The probability is that the Mastans are of mixed parentage, the Brahman element justifying the adoption of the sacred thread. The Panyáris are a set of the Mastans, and they are by occupation gardeners and sellers of vegetables. The Brahmans are as a rule land-holders, holding land either as *zamindars, lakhirajdars, dabottor* holders, or holders of ordinary tenures. In many cases the Brahmans hold land rent-free, and cases are not uncommon in which they have to pay for their holdings only a nominal rent known by the name *Tanki.*

Names of castes arranged in order of social precedence.	Notes as to origin, divisions with sub-castes, &c.
1	2
Baniya ...	The Baniya caste may be divided into the following four sub-castes :— (i) The Baisya Baniyas, or Pottalis who are spice-sellers and physicians. (ii) Gandha Baniyas, who deal in sulphates and nitrate. (iii) Sonár Baniyas, who are gold and silver-smiths ; and (iv) Jahari Baniyas, who deal in precious stones There is no intermarriage between these sub-castes, and each is confined within its own narrow limits. A most noticeable and at the same time inexplicable fact is that the Baisya Baniyas do not take water even from the hands of a Brahmin. They claim to be of a pure Baisya parentage. The other three sub-castes seem to be of mixed Sudra origin. Brahmans would not take water from any of the sub-castes except the Baisya Baniyas. As a class the Baniyas do not hold any land.
Chasa ...	This caste, as the name implies, is purely agricultural. It is sub-divided into— (i) Sudha, and (ii) Odh. The Sudhas are superior to the Odhs in social status. There is intermarriage between the two, and the distinction between them is more of wealth and importance than of superior or inferior birth. There is a theory that the Sudhas immigrated from Bihar; but there is no historic proof, and, if true, it would be difficult to account for their intermixture with the Odhs. It is not an infrequent occurrence that Chasas, when they get rich, intermarry with the Karans and the Khandaits, and pretend to a rank much higher than their own. Almost all the Chasas hold land mostly as occupancy *raiyats*. They also work for others as field-labourers. They are paid either daily or annually. In the latter cases they are called *Kutuids*. The payments are made more in kind than in money.
Gaura (Goala) ...	The Gauras are divided into two sub-castes— (i) Gopápuri and (ii) Mathurápuri. There is no intermarriage between the two. The Gouras say that they originally came from Mathura and Gopa, but in support of this there is no proof of any sort whatever, except perhaps the names themselves, Gopapuri and Mathurápuri. The Gopápuris are purely pastoral, and they are superior in rank to their brethren the Mathurápuris. Brahmans take water from their hands. The Mathurápuris do not, as a rule, tend cattle, and serve only as *pathi* bearers. Unlike the Gopápuris they take wine publicly, and Brahmans do not take water from their hands.
Patra ...	They are dealers in cloth. They prepare *patphutis*, *rakhis*, &c., small articles which are used on sacred ceremonial occasions.
Guria ...	The confectioner caste in Orissa. Brahmans would take water from their hands The Gurias are indigenous to the country. The sweetmeat-sellers who are found in the towns of Cuttack and Puri, and who have no connection with the Gurias, have immigrated from Bengal, and they are locally called Halwais. Many Gurias are agriculturists holding land as occupancy *raiyats*.
Bhandari .	They are divided into the following sub-castes :— (i) Lambahatta —They are barbers and earn their living by shaving and hair-dressing. (ii) Bhandaris (ordinary).—They are menial servants in households, and sometimes hold *jagir* as *sebayats* of *Gramdebata* or village gods and goddesses.

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Guria ...	The confectioner caste in Orissa. Brahmans would take water from their hands The Gurias are indigenous to the country. The sweetmeat-sellers who are found in the towns of Cuttack and Puri, and who have no connection with the Gurias, have immigrated from Bengal, and they are locally called Halwais. Many Gurias are agriculturists holding land as occupancy *raiyats*.
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Names of castes arranged in order of social precedence.	Notes as to origin, divisions with sub-castes, &c.
1	2
Barhi and Kamar	Although the Barhis and the Kamars have been returned as two different castes in the 1891 census, there is hardly anything to distinguish one from the other, except in their occupation. There is intermarriage between the Barhis and the Kamars. Many hold land as *raiyats*, and there are some who hold *jagirs*, but industry and not agriculture is their main occupation.
Naik ...	The sub-castes are:— (*i*) Jyotish.—These are village astrologers and they wear holy thread. Some hold *jagirs*. (*ii*) Kshitibangsa.—They are mostly *abadhans* or village school-masters, and they are found mostly in Jhankar, where there is a great temple, Sarala Devi (Saraswati, the goddess of learning).
Thathera and Kansari.	These are but different names for one and the same caste. Brahmans do not take water from their hands. They are workers in bell—metal and braziers.
Darzi ...	Tailors.
Chitrakar ...	Painters.
Sankhari and Kachra.	Workers in shell and glass. They are allied groups. Intermarriage is allowed.
Teli ...	Trade is their main occupation. The scale on which it is carried on would depend on the means of the trader himself. The magnitude of the trade would vary from a grocer's shop to the business of a big *mahajan*.
Kewat ...	They are divided into two sub-castes:— (*i*) Radhi. (*ii*) Dhibar. The Radhis parch grains and sell them. They also sell sundry food materials. The Dhibars live by fishing. They are not allowed to parch grains, as their touch is polluting. Of course, there is no intermarriage between the two sections. The Radhis have a peculiar festival among them. It is celebrated in the month of *Chaitra*, and the festival is known by the name of *Chait-ghora*. A man assumes the form of a horse (*ghora*), and the *ghora* is taken round the town with crowds following. Some of the Kewats have taken to agriculture.
Tanti ...	They may be subdivided in order of social precedence as follows:— (*i*) Raugani Tanti.—They are dyers (*ii*) Bengali Tanti.—Immigrants from Bengal. (*iii*) Bauri Tanti. (*iv*) Matiá Tanti. The last two are the lowest in the scale, as they are weavers of very coarse cotton, used only by the very low castes, as Bauri, Kandra, Pan, &c. There is no intermarriage between the sub-castes. Like the Bihar Tantis, and unlike their brethren in Bengal, the Tantis in Orissa hold a much lower rank in the social scale. No member of the high castes would take water from a Tanti's hands. It may be noticed here that the Tantis play the proverbial fool's part in the numerous fables afloat in the Province. Nowadays the Tantis take more to agriculture than to weaving.
Bhat	They are perhaps *patita* Brahmans. They are the bards and genealogists.

Names of castes, arranged in order of social precedence	Notes as to origin, divisions with sub-castes, &c.
1	2
Kumhar ...	Potters. They are also employed in sinking wells. Brahmans do not take water from their hands. The women are proverbially industrious. The proverb which is so common and so often repeated as an incentive to indolent workers may be translated as follows:— "If the young wife of the Kumhar is unfit to help her husband in moulding the clay pots, she would on no account be excused from fetching wood from the jungles wherewith to burn the pots."
Jugi .	Unlike their brethren in Bengal, the Jugis in Cuttack are mostly beggars and physicians. They claim the right of wearing holy thread. They call themselves followers of Mahadev.
Sunri ...	Sellers of wine.
Dhoba ...	They may be divided into the following two sub-castes:— (i) Gangabansi, and (ii) Suryabansi. There is no intermarriage between the two. The Dhobas would not, however, wash clothes of men below their rank. They are also hewers of wood.
Chámár ...	Their occupation is making palm-leaf baskets, etc.
Bauris ...	From the Bauri class downwards the castes are not, properly speaking, within the pale of Hinduism. They are not allowed within the precincts of the Jagannath Temple. The Bauris worship big banyan trees, which represent their *Gramdebata*, or village god and goddess. Their very touch is pollution to members of the higher castes. The Bauris are believed to be the result of intermarriage between the aboriginal hill tribes and the cultivators of the plains. In point of physical strength and aptitude for field-labour the Bauri class stands unrivalled. The Bauris are mostly field-labourers. They are paid more in kind than in money. Both daily and annual systems of payment are in vogue. Those field-labourers who are paid annually are called *Kuthias*.
Kandra ...	Many of them are village *chaukidars*, and in that capacity they hold *jagirs*.
Savar ...	They are an aboriginal caste. They bring wood from the jungles, sell it, and live on the proceeds thereof. They are, as a matter of course, most numerous in Banki, the part of the district most contiguous to the Tributary Mahals, to which the aboriginal castes of Orissa were gradually driven back by successive waves of immigration. The Savars have a religion of their own, and their priests are called *dehuris*.
Dom ...	They find their living by making baskets for domestic use. Their very low social position precludes them even from unusual labour in the fields. They are generally landless.
Gokha ...	A fishing caste.
Mucha ...	They do not belong to the indigenous people of the district. They have immigrated from the Madras Presidency.
Pan ...	Some of them are village *chaukidars*. As such, some hold *jagirs*.
Bhumig ...	They are, like Bauris, mostly field-labourers.
Kela ...	They are a nomadic tribe. They do not hold any land. In fact, holding any land and the consequent obligation to pay rents are looked upon as a sort of degradation among the Kelas.
Haris ...	They serve as *mehtars*.
	The Musalman population of the district may be divided into four sects. They are arranged in order of social precedence, as locally recognised, as follows:— (1) Sayyid. (2) Shaikh. (3) Mughul. (4) Pathan.

HEAD IX.—OCCUPATIONS.*

Classification of Castes in Cuttack district according to their Occupations.

A.—AGRICULTURAL.—Approximate population, 690,000—

In one sense almost all the castes in the district may be called agricultural. If, however, by agricultural castes are understood those castes only whose main occupation is agriculture, the number would be considerably reduced. The agricultural castes in the latter sense may be subdivided into two main groups as follows:—

(a) { Mastan Brahmans.
Chasas.
Khandaits.

The main occupation of these three is agriculture. They hold lands of their own, which they till with their own hands, and those who can afford employ field-labourers to help them. The females generally take no part in the agricultural pursuits of their husbands.

(b) { Bauris.
Bhumij.

These two are the two castes who can be said to follow the main occupation as field-labourers. It is seldom that they possess any land of their own. They serve either as day-labourers or as *Kulhias*. Both the males and the females work as field-labourers.

B.—PROFESSIONAL.—Approximate population, 277,000—

(1) *Brahmans, especially the Pujaris.*—These are priests by occupation.
(2) *Karans.*—They are literate, and they follow clerical occupation.
(3) *Banya Baniyas*—Follow medicine.

The females of these three castes do not do anything except looking after household affairs.

C.—COMMERCIAL.—Approximate population, 90,000—

(1) *Baniyas (Subarna).*— } They are traders and money-lenders.
(2) *Teliis.*—
(3) *Patras.*—Dealers in cloth, ribbons for the head, and sundry other articles.
(4) There are several other castes who are collectively described by the name *Hatua* The word *Hatua* means those who go to the market. Under the name *Hatua* may be included the following castes:—Teli, Guria, Thoria, Kewat, Goula.

The *Hatuas* exercise purely distributary functions, but this is not their sole occupation, excepting perhaps the case of the *Thorias*.

Tambuli.—They are sellers of betel leaves. The women of the commercial group take no part whatever in the occupation of their husbands.

D.—ARTISANS.—Approximate population, 410,000—

(1) *Tanti*—The males do not get any material help from their females
(2) *Guria.*—Confectioners.
Radhi Kewat.—They parch grains.
Sunri—Distiller.
Siyal.—They tap date-trees and sell toddy.

As a rule the women of these castes, except Radhi Kewat, keep themselves busy in domestic affairs.

(3) *Musalmans, Paus, Kandras.*—They are workers in hide.
Barhai.—Workers in horn.
Sankhari.—Workers in shell.
Muchi.—Shoe-makers.
(4) *Barhi.*—Carpenters.
Chamar.—Manufacturers of palm-leaf baskets, &c.
Dom—Basket-makers.
Malakar.—They prepare wooden beads for the neck.
Baulas.—They make garlands for idols.
(5) *Kachra.*—Glass-makers.
Kamar.—Blacksmiths.
Kansari.—Workers in bell-metal.
Kumhar.—Potters. Their women help their husbands by collecting fuel for baking the earthen pots.
Sonar.—Goldsmiths.
Thathera—Braziers.
Pathura.—Workers in stone.

E.—PASTORAL.—Approximate population, 66,000—

(1) *Goalas.*—They keep cows and follow pastoral pursuits.
(2) *Ghusuria.*—Pig-rearers. The females take an active part in looking after the cattle.

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* Vide letter No. 28100., dated 3rd October 1898, from H. McPherson, Esq., Offg. Collector of Cuttack.

F.—Hunting and Fishing groups.—Approximate population, 153,000—

Hunting—

(1) *Chiriyamar or Chedimar.*—They are a little above the Pans and Kandras. As the name implies, they kill birds

(2) *Sarara.*—They bring wood from jungles and sell at.

(3) *Kelas.*—They are a nomadic tribe.

(4) *Buna (or Shikaris)*—They hunt tigers and other wild animals.

The *Chedimars* and the *Bunas* are perhaps so called from the occupations they follow. Probably they do not form any distinct castes.

Fishing—

(1) *Kewat (Dhibar).*
(2) *Kaibartta.*
(3) *Tiyara.*
(4) *Nayari.*

The women of these castes generally help their husbands in the way of taking the fish to the market and selling them there.

G.—Serving groups.—Approximate population, 250,000—

(1) *Rajput.*—They serve as peons, constables, messengers, &c.

(2) *Bhandaris.*—Barbers and hair-dressers.

(3) *Dhoba.* Washermen

The females of the *Bhandaris* and *Dhoba* castes assist the males in the occupation of the castes.

(4) *Kandras and Pans.*—They serve as village *chaukidars.*
Mathurapuri Gauras.—Serve as *palki*-bearers.

(5) *Haris.*—Both males and females serve as *mehtars.*

H.—Unproductive groups.—Approximate population, 42,000—

(1) *Actors and mimes.*—Bhaduas and Chhokars.

(2) *Astrologers.*—Jyotishi.

(3) *Dancers and singers.*—Kelas, Bais, Bediyas.

(4) *Devotees.*—Baishnabs, Bairagis, and Jugis. Strictly speaking, they do not form any castes of their own, but are found to be made up of persons coming from all castes.

(5) *Genealogists and bards.*—Bhats.

(6) *Jugglers, snake-charmers, and animal exhibitors.*—Kelas.

(7) *Musicians and ballad reciters.*—Some Jugis.

Pans, Haris, Doms.—They are the musicians on marriage and other ceremonial occasions of the Hindus.

(8) *Tumblers and acrobats.*—Some Kelas.

Head X.—Administrative.

Points in which the general instructions were departed from, with the reasons for doing so.—There was only one essential point on which it was found necessary to depart from the general instructions contained in your circular. It was pointed out in Mr. Cotton's No. $M^{30}_{13}1$, dated 29th April 1890, that the first preliminary arrangement to be made for the taking of the Census was the checking and verifying of copies of Registers A and B. In paragraph 1 of the Census Superintendent's Circular No. 1 he suggested that that end would be best attained by sending the names of *mauzas* to officers in charge of the police-stations, and requiring them to state what villages are included in each *mauza*, precaution being taken that these officers might not get at the old lists of villages contained in the A and B Registers. This was at first done, only the lists of *mauzas* were sent to the kanungoes, as well as to the police officers. But on a comparison being made of the names of villages as given in the Census Registers of 1881 with that supplied by the kanungoes and police officers, it was soon found that in 1881 the definition of a village was not properly understood, and every portion of a village having a separate name was treated as a true village and shown as such in the Registers A and B. The subject was thoroughly discussed in the conference held here on the 3rd January 1891, and it was decided to make a list of true villages as far as practicable instead of simply revising the Registers A and B. As there was not much time to spare, the kanungoes as well as police officers were supplied with lists of villages as given in Registers A and B of 1881, and asked to indicate how these villages should be regarded in the light of their enquiries.

Definition of a village.—The difficulty met with in regard to the definition of a village has already been referred to above. Much care was taken to make kanungoes and others preparing the lists of villages understand the meaning of a Census village as defined in the Census Superintendent's Circular No. 10 of 30th July 1890. Simple but comprehensive instructions were issued to them, and in many instances the men were called to head-quarters and the definition clearly explained to them. The result of this has been that the names of villages mentioned in Register E are very different from the list given in the Census Registers of 1881, and their number has been reduced from 13,018 to 6,414. The number, I fear, is still somewhat too large to represent nothing but true villages, but the difficulty of distinguishing a true village from what should properly be regarded as merely an outlying part of a village is sometimes very great. It should also be remarked that of the two terms, *mauza*

and *gaon*, unlike Bengal, the first is much better understood in this district than the second; and if from the definition of a *mauza* "the land appertaining to it" be omitted, it would come nearer to the definition of an English village than the Sankrit term *gram* or its corruption *gaon*.

Definition of a house.—The definition of a house as given in the second instruction to the supervisor, namely, that "a house consists of the buildings, one or many, inhabited by one family, that is, by a number of persons living together and eating in one mess" was soon found insufficient for the requirements of this district. As regards houses occupied by different families, the custom in Cuttack is very peculiar. Instances are very common, where different families, often quite stranger to one another, occupy different rooms of the same house. The house is often surrounded by a mud wall having a single entrance. More than one family occupying a single room is also not quite unknown. To meet these difficulties the houses were numbered in accordance with the number of families (*i.e.*, a number of persons messing together) occupying them without having regard to the number of separate houses or rooms. The definition was also not found sufficient to meet the case of houses in *bazars*, *hâts*, and other market-places, where different rooms are occupied by different shop-keepers, some of them occupying the room day and night, and others during day only. Some difficulties were also met with in deciding where a man should be counted. It was found that a man cannot always be regarded as the inmate of a house where he takes his meals, nor where he passes his day or night. Supplementary instructions had to be issued to meet all these cases.

The size of the charge or sub-charge.—Excepting in Kendrapara, the *thanas* and out-posts were made "charges" and "sub-charges" respectively. In Kendrapara the three *thanas* of Kendrapara, Aul, and Patamundi were made into six charges. The municipalities of Cuttack, Kendrapara, and Jajpur formed separate charges, and so did False Point and the purely regimental portion of Cuttack Cantonment. The areas, number of houses, and that of population were very unequal over the different charges and sub-charges in the district. But no difficulty was met with on this account. As a *thana* forms the unit of Census abstraction and tabulation, I think, however, it was a mistake to divide a *thana* into two charges, as I found done in Kendrapara. The following is a list of circles into which the district was divided:—

Names of charges.		Areas. Sq. miles.	Name of charges.		Areas. Sq. miles.
Cuttack	...	389	Tirtol	...	419
Salepur	...	286	Jajpur	...	321
Jagatsingpur	...	314	Dharmsala	...	783
Kendrapara	...	294	Aul	...	388
Patamundi	...	323	Banki	...	116

The size of a circle.—As a rule, a supervisor's circle consisted of about 10 blocks. For want of a sufficient number of competent men, this rule was departed from in the case of *thana* Banki, where on the average a circle consisted of 14 blocks.

While grouping the villages for circles, it was found that during the Census of 1881 the villages constituting a circle were in some cases separated from one another by villages included in other circles. Great care was taken not to repeat this mistake. The grouping of villages was done entirely by local officers. The following table gives the average number of blocks in a circle in the several charges:—

Names of charges.			Number of circles.	Number of blocks	Average number of blocks to a circle
Cuttack	...	...	110	1,116	10·14
Salepur	...	...	146	1,383	9·47
Jagatsingpur	...	...	144	1,325	9·2
Tirtol	...	...	111	1,062	9·56
Banki	...	...	24	327	13·62
Jajpur	...	...	98	1,037	10·58
Dharmsala	...	...	113	1,116	10·31
Kendrapara	...	...	89	1,068	12·0
Aul	...	...	45	638	14·17
Patamundi	...	...	55	659	11·98

The size of a block.—The following table gives the average number of houses in a block in different circles:—

Number of circles.	Number of blocks.	Number of houses.	Average number of houses to a block.
925	9,781	381,756	39 0

AGENCY.

Classes from whom supervisors and enumerators were derived.—Generally speaking, the supervisors and enumerators were derived from almost all classes of people. In the Sadar subdivision they were mostly inspecting *pandits* and village teachers. In Jajpur the *zamindars* and their servants formed the majority. In Kendrapara most of the Census officers were selected from among non-gazetted officers of Government servants and ministerial servants of wards' estates.

Whether their duties were willingly undertaken.—In the Sadar subdivision, excepting in the municipality of Cuttack, the majority of the supervisors and enumerators did their duty, if not willingly, at least without complaint. In the town of Cuttack, the centre of education and intelligence in the district, a continuous grumbling was kept up almost to the end. Some of the men were so very unwilling to do their work that they had to be replaced by a number of apprentices, about 20 of whom were detained almost as soon as the Census work began, with promises to employ them afterwards in the abstraction office. These men did very useful work in the taking of the Census, and they are now the best men in the abstraction office. Ministerial, Government, and other public officers, of whom only a very limited number were employed, also did their work very unwillingly.

The Subdivisional Officer of Jajpur writes that in almost all cases the duties were not willingly undertaken. No refractory spirit was, however, shown, and there were no cases of gross and palpable dereliction of duty.

The Subdivisional Officer of Kendrapara is not prepared to say that the supervisors and enumerators undertook their duties willingly. They were given no option in the matter, and generally worked under compulsion.

Prosecution, if any.—There was no prosecution of supervisors and enumerators under the Census or any other Act. In a few cases, in which negligence was at first shown, a simple threat of prosecution was found sufficient to make the men attend to their duties properly.

Whether their duties involve any pecuniary expenditure, and how much.—The duties of the enumerators and supervisors did in some cases involve some expenditure, but it was generally of a very trifling character. These officers were not supplied with writing materials of any sort, though they almost invariably first put down the information required to fill up the schedule books on separate papers which were afterwards copied into the schedule books.

The supervisors and enumerators in Jajpur and Kendrapara seem to have been put to greater expense. The Subdivisional Officer of Jajpur reports that in some cases it was necessary to select men of local influence, but without sufficient education. These men had their work done for them by others whom they paid a rupee or two for remuneration. The Manager of Kanika estate, one of the Charge Superintendents of the Kendrapara subdivision, writes:—"The supervisors were selected from among the employés of the estate. These men were put to some expense, as they had lots of travelling to do, but received not travelling allowance."

If any paid officers employed.—No paid officers were employed in connection with the work of taking the Census. The work has, however, been much more unwillingly done by unpaid agency this year than it was in 1881. Much greater accuracy is now demanded, and the supervision has been so much stricter that the agency has felt itself hustled along—a process not agreeable to the people of this country. People will know even better by next Census than they now do that comparatively few of the enumerators and supervisors will find employment in tabulation work after the Census has been taken, and that at best the pay is small and work pretty hard. For all these reasons it will be much more difficult next Census to work on the same terms as in the past.

Attitude of the people.—The people have now become sufficiently familiar with Census operations and to have ceased to view them with terror or suspicion. The days are past when all sorts of rumour used to be commonly current among the people at the Census time. Only among the most uncultured classes in some very out-of-the-way places did people talk of fresh taxation in connection with the Census. The people did not offer any resistance whatever to Census officers in the discharge of their duties.

As suggested in the Government Circular letter No. M $\frac{80}{15}$ 7, dated 20th November 1890, all Government officers out in camp during the time the enumerators were busy in filling up the schedules, spent much of their time in testing and correcting the enumerators' work. The officers at the head-quarters and some Municipal Commissioners did the same in the town of Cuttack.

Results.—In most instances the entries were found very fairly correct; in some cases absolutely so. Absolute accuracy in all their details could not be expected in an operation like the Census, but it is not exaggerating matters in any way to say that very few, if any, persons having fixed homes escaped enumeration. The same of course cannot be said of road and boat population, as well as of some wandering people having no fixed homes like the one in the Jajpur subdivision, alluded to in my No. 4C., dated 3rd January 1891, to the address of the Superintendent of Census, but great pains were taken to make their enumeration as correct as possible. All the important roads within the district, the navigable rivers, canals, and the numerous creeks in the maritime portion of the district were regularly patrolled. The percentage of error, it may be assumed, has been very small indeed.

In my No. 561C., dated 10th June 1891, to the address of the Superintendent of Census, I have discussed the various preliminaries up to the actual taking of the Census, and in paragraph 8 of my No. 619C. of 2nd January 1892, to the same address, certain special difficulties were detailed. There is nothing special to add to these former reports, except that every effort was made to overcome these difficulties. Clerks of the regular establishment were latterly deputed to Census work to make up deficiency of the regular Census staff, and special supervising agency was temporarily lent in the person of the probationers for the Subordinate Executive Service here. The result of all these cases is probably indicated in the non-return for correction of a singly totalling form. Of course, had less care been exercised, the work might have been finished earlier.

Abstraction and tabulation.—It now remains to discuss the two operations of abstraction and tabulation. I fully agree with the Census Superintendent that in the event of present

Caste or tribe.	Males.	Females.	Total.
1	2	3	4
Brought forward ...	463,950	489,646	953,596
Kewat	33,380	35,975	69,355
Khandait	195,952	208,967	404,919
Kol	179	169	348
Kumhar	11,424	11,575	22,999
Mahili	492	448	940
Malakar	2,859	2,824	5,683
Niyari	774	946	1,720
Pan	46,698	48,056	94,754
Patra	7,245	8,288	15,533
Pradhan	10,178	9,964	20,142
Rajput	3,223	3,707	6,930
Raula	582	654	1,236
Sagarpesha	11,133	13,902	25,035
Sankhari	663	763	1,426
Savar	12,463	12,859	25,322
Sonar	6,212	6,560	12,772
Sudra	16,708	16,267	32,975
Sunri	1,818	2,048	3,866
Tambuli	1,063	1,306	2,369
Tanti	29,907	29,456	59,363
Taula	275	283	558
Teli	29,206	33,864	63,070
Thathera	1,983	1,976	3,959
Thoria	1,264	2,041	3,305
Tiyar	681	726	1,407
Others	24,210	24,164	48,374
Total Hindus ...	914,522	967,434	1,881,956
Muhammadans.			
Fakir	312	332	644
Moghal	677	720	1,397
Mullah	243	388	631
Pathan	10,533	11,766	22,299
Sayyid	1,425	1,495	2,920
Shaikh	7,110	8,360	15,470
Others	4,349	5,185	9,534
Total Muhammadans ...	24,649	28,246	52,895
Christians.			
European	70	58	128
Eurasian	112	106	218
Native	1,157	1,220	2,377
Total Christians ...	1,339	1,384	2,723
Buddhists	16	13	29
Jains	24	32	56
Unspecified	7	5	12
GRAND TOTAL ...	940,557	997,114	1,937,671

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Unspecified	7	5	12
GRAND TOTAL ...	940,557	997,114	1,937,671

The table below shows the several occupations followed by the people of the district:—

OCCUPATIONS.

Occupations.	Males.	Females.	Total.
1	2	3	4
Class A.—Government.			
Service of the Imperial and Provincial Governments.	5,544	5,696	11,240
Service of Local and Municipal bodies ...	91	70	161
Village service	11,515	10,598	22,113
Army	733	294	1,027
Total class A .	17,883	16,658	34,541
Class B.—Pasture and Agriculture.			
Stock-breeding and dealing	18,698	10,170	28,868
Subsidiary services to stock	134	92	226
Land occupants, not cultivating	37,469	38,113	75,582
Ditto, cultivating	21,989	22,092	44,081
Lessees of villages	146	153	299
Tenants, not cultivating	4,916	5,605	10,521
Tenants and sharers, cultivating	417,865	435,375	853,240
Agricultural labourers	2,218	1,566	3,784
Growers of special products and trees ...	4,547	4,082	8,629
Agricultural training and supervision ...	4,639	5,525	10,164
Total class B ...	512,621	522,773	1,035,394
Class C.—Personal services.			
Personal and domestic services	55,598	56,617	112,215
Non-domestic establishment	39	2	41
Sanitation	1,019	891	1,910
Total class C ...	56,656	57,510	114,166
Class D.—Preparation and supply of material substances.			
Animal food	22,020	27,436	49,456
Vegetable ,, ...	18,352	29,185	47,537
Drink, condiments, and narcotics	16,004	16,312	32,316
Lighting	7,587	8,114	15,701
Fuel and forage	1,835	6,589	8,424
Building materials	31	52	83
Artificers in building	885	809	1,694
Carts, carriages, &c.	406	161	567
Ships and boats	291	146	437
Paper, &c.	774	597	1,371
Books and prints, &c.	335	226	561
Watches, clocks, and scientific instruments ...	7	4	11
Toys, curiosities, &c.	32	33	65
Music and musical instruments	187	153	340
Necklaces, bracelets, beads, &c.	2,030	2,015	4,045
Furniture	25	22	47
Tools and machinery	1,678	1,203	2,881
Arms and ammunition	87	86	173
Wool and fur	31	35	66
Silk	110	164	274
Carried over ...	72,707	93,342	166,049

Occupations.	Males.	Females.	Total.
1	2	3	4
Brought forward ...	72,707	93,342	166,049
Cotton	29,930	38,515	68,445
Jute, flax, coir, &c.	2,626	3,723	6,349
Dress	5,196	4,574	9,770
Gold, silver, and precious stones	7,101	6,696	13,797
Brass, copper, and bell-metal	5,522	5,546	11,068
Tin, zinc, mercury, and lead	231	232	463
Iron and steel	4,820	4,775	9,595
Glass and chinaware	41	33	74
Earthen and stoneware	9,880	10,273	20,153
Timber and wood	9.131	10,985	20,116
Canework, matting and leaves, &c.... ...	6,114	7,120	13,234
Gums, wax, and similar forest produce ...	188	316	504
Drugs, dyes, pigments, &c.	17	10	27
Leather, &c.	1,210	1,212	2,422
Total class D ...	154,714	187,352	342,066
Class E.—Commerce, Transport, Storage.			
Dealers in money and securities	398	395	793
General merchandise	6,982	7,337	14,319
Dealings, unspecified	2,867	2,886	5,753
Middlemen	652	633	1,285
Road	3,491	3,201	6,692
Water	3,485	2,740	6,225
Messages	3,519	3,436	6,955
Storage and weighing	489	506	995
Total Class E ...	21,883	21,131	43,017
Class F.—Professions.			
Religion	19,461	19,882	39,343
Education	4,598	4,878	9,476
Literature	1,534	1,427	2,961
Law	636	523	1,159
Medicine	1,409	1,320	2,729
Engineering and surveying	735	763	1,498
Other sciences	314	356	670
Pictorial art and sculpture	138	147	285
Music, acting and dancing	1,954	1,403	3,357
Sport	137	121	258
Exhibition and games	80	82	162
Total Class F ...	30,996	30,902	61,898
Class G.—Indefinite and Independent.			
Unskilled labour	132,060	146,260	278,320
Undefined, &c.	143	735	878
Property and alms	12,872	13,106	25,978
Supported at the public charge	729	684	1,413
Total Class G ...	145,804	160,785	306,589
GRAND TOTAL ...	940,557	997,114	1,937,671

W. M. D'C. & others—Reg. No 6587J of 1894-95—90—20-12-98.

DISTRICT CENSUS REPORT.

No. 434, dated Balasore, the 12th March 1892.

From—R CORNISH, ESQ., C.S., Magistrate of Balasore,
To—The Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to forward herewith the report on the result of the late Census as called for in Mr. Risley's Census Circular No. 6T.F. of the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF BALASORE, 1891.

HEAD I.—EARLY HISTORY, &c.

THE area, boundaries, and jurisdiction of this district have received no change worth notice since 1872. The district consists of a strip of fairly fertile and generally alluvial land lying between the Garjat Hills and the Bay of Bengal. It contains, especially along its western border, a fair sprinkling of aboriginal hill tribes, such as Santal and Bhumij. The ports, such as Balasore and Chandbali, have attracted a certain number of Teligu emigrants from the Madras Presidency. The vast majority of the people are Uriyas by birth, but there is an influential minority of Bengalis who, as *zamindars* and traders, have practically acquired a domicile in Orissa, or as Government servants have made this their temporary home. The Muhammadan conquest of Orissa was late chronologically, and failed to acquire that permanence and completeness which it obtained in Bengal. It was a conquest rather than a colonization. the Musalman element is therefore comparatively small, and mostly limited to a few centres, such as Balasore, Bhadrak, or Dhamnagar. Such Muhammadans as there are are generally the descendants of the invaders—not, as in parts of Bengal, converts from the Hindu faith. Mr. Beadon noted in 1881 that they retained the mother-tongue of their ancestors, and had not adopted the language of the people among whom they dwell. One family at least, the Garpoda Bhuians, the offspring of a converted Brahman *zamindar*, though it shows tenderness for some Hindu traditions (*e.g*, the females do not eat beef), yet has deserted its native Uriya for the Hindustani of its present co-religionists. The Mahrattas who held the country for upwards of half a century have totally disappeared, there being only one family of that race in the district, and that family has adopted the Christian religion.

HEAD II.—MOVEMENT OF THE POPULATION.

2. The following table gives the population of each thana in 1872, 1881, and 1891:—

Thana.	In 1872.	In 1881.	In 1891.
Balasore	90,048	107,685	112,570
Basta	60,035	71,186	74,186
Jellasore	45,723	55,102	55,344
Baliapal	69,416	88,226	92,741
Soro	157,444	197,508	212,002
Bhadrak	146,679	169,972	177,496
Dhamnagar	114,299	132,321	138,301
Basudebpur	52,038	71,354	74,222
Chandbali	34,550	51,926	57,763
Total ...	770,232	945,280	994,625

In 1872 the district had only just begun to recover from the awful mortality caused by the famine of 1865-66. It is not surprising, therefore, to find during the next nine years an increase of 22 7 per cent. By 1881 the average density of population had risen to 458 per square mile, a figure which the then Collector regarded as an alarming indication of over-population of the country. The increase between 1881 and 1891 was only 5·22 per cent, raising the district average to 481 per square mile. This increase varied from 11·24 per cent. in Chandbali to ·43 per cent. in Jellasore. The development of trade and reclamation of jungle stimulated population in Chandbali, while a decade of malarious fever of a very malignant type checked the growth of the inhabitants of Jellasore. Soro, with its

comparatively small saline area, showed an increase of 7·33 per cent. The variations elsewhere were normal. The density of population in each *thana* is given below :—

Thana.	Area.	1881.	1891.
Balasore	228	472	494
Basta	190	375	390
Jellasore	139	396	398
Baliapal	204	432	455
Soro	397	498	534
Bhadrak	287	592	618
Dhamnagar	233	568	594
Basudebpur	194	368	383
Chandbali	194	268	298
Total ...	2,066	458	481

As the soil is nowhere exceedingly fertile, and much of it is too saline for cultivation, we can hardly expect much further growth of population.

3. *Urban and rural population.*—The dislike of Uriyas to town life is proverbial. There is nothing that can be called a town in the district, except Balasore itself, though Bhadrak, Remna, and Chandbali bazars are busy centres of local trade. The population of Balasore town is almost stationary—

1881	20,265
1891	20,775

The revision of boundaries between 1872—1881 precludes further comparison.

4. *Migration.*—There is little permanent emigration, but each year a number of persons visit Calcutta in search of employment, as servants or coolies, and some go to reap the rice harvest of the Sundarbans. There is no immigration, either permanent or temporary, except of a few Bengali lawyers or clerks.

5. *Mining centres* do not exist.

Head III.—Varying Density of the Population since 1872.

6. There is not much to say on this subject, but no doubt the suppression of the salt trade has checked population, both in the town and along the coast. The town has also suffered from a decline of the old sloop industry; the steamer companies now possess almost a monopoly of the export rice trade. No new crops or industries have been introduced. There has been a decline of pilgrim traffic, as many pilgrims now use the sea route or travel by canal steamers.

Head IV.—Religion.

7. More than 97 per cent. of the population has always been Hindus. The Muhammadans were—

1872	18,878
1881	23,804
1891	24,250

In the first nine years they increased faster than the Hindus. Since 1881 they have increased by 2 per cent. only, while the total population has increased by 5 per cent. Christians have increased from 530 in 1872, and 815 in 1881, to 1,075 in 1891. The adherents of the Brahmo Samaj number 86 only. The Muhammadans are mostly Pathans. The great majority of Hindus are Vaishnavas. Those who profess any other sect are immigrants from Bengal or other parts of India.

Head V.—Infirmities.

8. Lepers seem to be most common in Balasore and Bhadrak. As these men are generally beggars, it is probable that they flock to the centres where alms are most easily obtainable. The total number of recorded lepers is 893 males and 308 females. Perhaps, females were better able to conceal their infirmities. Only persons suffering from corrosive leprosy were returned as lepers. Popular belief connects leprosy with the use of meat and stimulants. There is no evidence of this origin in the Census statistics. Idiots were excluded from the list of insane persons. These latter seem to have numbered 165 only, of whom 114 were males. Of blind there were 311 females to 301 males, and of deaf and dumb 524 males and 294 females. While holding that the population was numbered as accurately as we could possibly expect, I attach no great importance to the record of such facts as infirmities. Family honour would conceal these, especially in the case of females, whenever the existence of disease was not too notorious.

Head VI.—Education.

9. The subjoined table shows increase in both English and Vernacular education since 1872—

Class of Institution.	1872—Population 770,232.									1881—Population 945,290.									1891—Population 994,625.									Remarks.
		Number of pupils on the 31st March.									Number of pupils on the 31st March.									Number of pupils on the 31st March.								
	Number of schools.	Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.	Male population.	Female population.	Number of schools.	Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.	Male population.	Female population.	Number of schools.	Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.	Male population.	Female population.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Public Institutions	...	...	...	...	...	...	.....	379,077	391,155	.....	.....	...	...	...	...	.....	461,461	463,819	.....	...	...	...	...	...	.....	481,639	512 997	
Secondary { High English	1	...	...	...	..	...	118	.....	.....	2	195	8	2	...	...	205	.....	.....	3	281	45	8	...	...	334	.....	.....	
Secondary { Middle English	12	...	...	...	...	...	590	.....	.....	3	208	40	...	...	...	248	.....	.....	10	574	46	65	...	...	685	.....	.....	(a) Includes 42 girls in 1891.
Secondary { Middle Vernacular ...	...	...	...	..	...	...	.....	.....	.....	15	510	32	19	...	...	561	.....	.....	16	541	67	69	16	3	696(a)	.....	.....	(b) " 183 " "
Primary { Upper Primary	...	...	...	...	...	...	.....	.....	.....	30	545	41	35	...	...	621	.....	.....	79	2,078	122	4	...	1	2,205(b)	.....	.....	(c) " 772 " "
Primary { Lower Primary	25	...	...	...	...	...	545	.....	.....	1,981	28,919	272	19	...	...	29,210	.....	.....	1,868	30,177	289	23	...	14	30,503(c)	.....	.....	
Primary { Special	1	...	...	...	...	...	62	.....	.....	1	15	...	...	...	...	15	.....	.....	9	69	6	72	...	...	147	.....	.....	
Primary { Female	4	...	...	...	...	...	316	.....	.....	6	158	14	60	...	...	232	.....	.....	33	856	48	87	6	...	997	.....	.....	
Total of Public Institutions ...	43	...	...	...	...	..	1,631	.....	.....	2,038	30,550	407	135	...	...	31,092	.....	.....	2,023	34,576	623	328	22	18	35,567	.....	.....	
Private Institutions	1,010	...	...	...	...	...	9,907	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	
1. Advanced Teaching { Arabic or Persian ...	...	...	...	...	...	...	.....	.....	.....	5	.....	29	...	...	...	29	.....	.....	5	.....	114	...	...	...	114	.....	.....	
1. Advanced Teaching { Sanskrit	...	...	..	...	..	..	.....	.....	.....	1	5	...	...	...	...	5	.....	.....	6	68	...	...	...	...	68	.....	.....	
2. Elementary teaching only or mainly.	...	...	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	61	392	..	...	...	...	392	.....	.....	
3. Teaching Koran only...	...	..	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	1	.....	32	...	...	...	32	.....	.....	
4. Schools not conforming to the Departmental standard.	...	...	...	..	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	
Total of Private Institutions ...	1,010	...	...	...	..	...	9,907	.....	.....	6	5	29	...	...	..	34	.....	.....	76	460	146	...	...	...	606	.....	.....	
Grand Total ...	1,053	...	.	...	...	...	11,538	.....	.....	2 044	30,555	436	135	...	...	31,126	.....	.....	2,099	35,036	769	328	22	18	36,173	.....	.....	

As might naturally be expected, the increase during the first nine years was far greater, both actually and relatively to the increase in population, than during the latter decade. This was the result of the great stimulus given to vernacular education by Sir George Campbell in 1872-73.

10. *English Education.*—The number of students in High English Schools was—

1872	118	(1 School.)
1881	205	(2 Schools.)
1891	334	(3 do.)

Under this head the increase naturally bears no assignable relation to the increase in population. Had the latter remained stationary, the increase in the number of scholars would probably have been just what it has been.

It is noteworthy that during the past decade, while Hindu students of this class have increased by less than 50 per cent., Muhammadans have increased by 450 per cent. and Christians by 300 per cent.

Up to date higher English education has not reached any of the aboriginal tribes. The Bengalis, with 119 scholars, contribute a percentage far in excess of their relative population, and enjoy almost a monopoly of the prize-takers in the higher classes.

11. *Middle English.*—For 1872 the figures for middle English and middle vernacular schools are not shown separately. There seem to have been 12 such schools, with 590 scholars. Between 1881 and 1891, the number of middle English schools rose from 3 to 10, and the number of scholars from 248 to 685. Hindu students have increased greatly, Muhammadans remain about stationary, and Christians appear for the first time in 1891, with 65 scholars—an almost incredible number, considering that, excluding Europeans, there are scarcely 950 Christians in the district, and the majority of these are very poor. No pupil of aboriginal race has yet attempted any form of English education.

12. *Middle Vernacular.*—The number of schools has risen from 15 in 1881 to 16 in 1891. Hindu scholars have increased by 10 per cent., Muhammadans by more than 100 per cent., and Christians by 250 per cent. Of the 696 scholars, 42 are girls. This form of education has at last reached scholars of aboriginal extraction, mostly Christian.

13. *Primary Education.*—The first feature worthy of remark is the disappearance of 1,010 private institutions shown in the figures for 1872. The next is the appearance of 955 girl-scholars in 1891, attending schools not expressly reserved for their sex. During the past decade, the number of Muhammadan pupils has risen from 313 to 459: Christians from 54 to 78. The decrease in number of lower primary schools is due in part to increase in upper primary, and in part to disappearance of hedge and bogus schools.

14. *Special Schools.*—These are normal and industrial schools: the former attended solely by Hindu Abodhans, and the latter mainly by Christian boys.

15. *Female Schools.*—The increase in number of scholars of all faiths during the last decade is very noticeable.

Head VII.—Language.

16. For 950,335, out of a total population of 994,625, the mother-tongue is Uriya; 24,608 persons have Hindi or Urdu as their mother-tongue.

The Bengalis number 17,406. Sonthals and allied races, still speaking their native language, seem to number about 1,080. There are some 826 Teligus. The balance of the population is made up of British (102), Guzrati (95), other Europeans (40), Laccadive Islanders (56), Arabs, Mahrattas, &c.

Head VIII.—Castes.

17. The following table shows the castes of this district arranged as far as possible in the order of social precedence and their figures in this Census and the two last censuses where they could be obtained :—

A.

Comparative Statement of Population by Caste.

	1872.	1881.	1891.		1872.	1881.	1891.
1	2	3	4	1	2	3	4
Brahman	85,432	119,373	119,289	Raju	33,034	[illegible]	40,757
Baidya	88	..	79	Chasa	24,728	14,384	20,672
Karan	21,352	21,910	24,773	Uriya or Ura	..	..	5,798
Kayastha	2,240	1,757	2,059	Teli	37,749	43,200	46,800
Kshatriya	2,053	2,770	2,512	Tanti	38,919	43,705	56,767
Khandait	135,955	182,948	185 852	Sonar	4,297	72	5,378
Tambuli	7,112	2,193	2,412	Thathera and Kansari... ...	1,980	.	2,435
Barui		3,122	6,081	Sadgop	2,097	936	800
Bania	5,628	19,579	5,842	Gola	22,572	69,581	39,820
Sankari	408	...	480	Mali	1,305	1,771	927
Agari	808	.	576	Kamar	9,704	9,186	11,194
Gaura	56 548	69,581	73,463	Kumhar	12,889	12,870	11,248
Mahanti, Sagarpesha	3,373		6,491	Barhai	5,676	10,144	6,871
Bhandari	13,793	16,096	17,087	Dhoba	16,675	21,343	22,625
Guria	.....	.....	13,190	Rarhi and Gondh	10,006	.....	24,848

Comparative Statement of Population by Caste—concluded.

	1872.	1881.	1891.		1872.	1881.	1891.
1	2	3	4	1	2	3	4
Kewat	34,442	15,788	26,110	Kurunga (Mahuria)	.....	.. ...	1,299
Pattara	5,422	.....	861	Chamar	4,388	8,444	8,189
Kapuria	...	.....	4,929	Pasi	1,266	86	55
Dasji	156	.. ...	102	Gokha	17,213	..	27,147
Chitrakar	.	..	4	Tiyar	682	780	421
Sundi	1,757	1,565	1,831	Kesuri	.....	.. ...	194
Khadal	5,484	...	8,348	Kela	...	.....	1,453
Kachra	1,018	.....	1,403	Bhui	61	176	1,817
Joutish	..	.. ...	3,876	Pan	36,546	48,102	54,319
Chhokar	172	.	.....	Kundra and Kadma	21,778	24,455	33,593
Bosya	419	...	170	Bagdi	427	424	1,236
Jugi	1,543	1,463	1,578	Dom	1,397	1,846	1,787
Bhat	375		414	Ghasi	373	.....	719
Bauri	388	7,330	341	Hari	} 3,360	3,748	4,798
Tulabhna	482	.....	653	Mehtar			
				Karna			

18. The Brahmans form a very large part of the population, and hold the highest position in Hindu Society. Their number (119,289) is larger than that of any other caste, except the Khandait (185,852). The Brahmans as found in the district are either domiciled Bengali Brahmans or Uriya Brahmans. The Bengali Brahmans mostly have landed interests, or are employed under Government. It is said that the first settlement of Brahmans in Orissa took place in about 500 A.D. at Jajpur. Subsequently they scattered themselves all over the province, and in the descendants of such of them, as settled in Balasore, we are believed to have the pure Vaidik Brahmans who are held in the highest esteem and reverence by the people generally. They still adhere to their priestly calling and do not engage in business, except as Government officers and in the higher branches of land management. The rest of the Brahmans are called *Loukik* (local) Brahmans. They are divided into Balaramgotri, Mastani and Paniari, and their position as compared with that of the Vaidik Brahmans is much lower. The Balaramgotri Brahmans cultivate with their own hands, and the Paniari Brahmans are so called from their cultivating and dealing in vegetables. These classes have not been shown separately in the Census schedules, owing probably to the dislike of people to return themselves as belonging to admittedly inferior sects. Most of the Brahmans are owners of land. A few of them are *zamindars*, but the bulk are holders of *lakhiraj* or revenue-free tenures.

19. *Baidya.*—Properly speaking this is not a caste naturalized in this district. Their number is very few (79), consisting exclusively of the descendants of Baidya emigrants from Bengal. But still they command respect from all classes, and even to a certain extent from Brahmans. They wear the sacred thread and are the professional physicians of Hindus. In this part of Orissa, a class of persons calling themselves Jugis perform the duty of village physicians; but the profession is not prohibited to the higher castes.

20. Next to Brahmans and Baidyas rank the Kayasthas of Bengal and the Karans of Orissa. These two castes are the counterparts of each other in the two sister provinces. But still no intermarriage is possible between them, and the more orthodox of them would not take their food at each other's houses. Early marriage is quite unknown among the Karans. Among them are to be found many of the *Maurasi Sarbarahkars* and *Makaddams*, with whom Orissa abounds; a few of the wealthy *zamindars* in this district also belong to this caste.

21. *Kshatriyas.*—There are no pure Kshatriyas in Orissa. Those that are found comprise many of Bania caste, and the rest do not stand very high in the social scale, being employed as messengers, constables, door-keepers, and the like.

22. The above-named five castes form the highest castes in this district. The castes falling between these and the lowest I shall divide into three intermediate groups, according to the degree of social importance that attaches to them.

23. *First Intermediate Group.*—The Khandait rank highest in this group. They form the largest caste in Orissa. As the name implies they were originally *swordsmen*, composing the militia maintained by the ancient Rajas of Orissa. They held lands under them on terms of military service; and as gradually their military character wore out, they sank into a merely agricultural body. They cultivate lands with their own hands, though the wealthier among them employ labourers. They form the bulk of the tenants—cultivators of the soil. Tambuli, Baraji, Bania, Sankari, Aguri, Gaura (milk-seller), Bhandari or Napit (barber) and Guria (confectioner) all fall in this group. Tambuli and Baraji are the growers and sellers of betel-leaf. Of Banias, Gandha Bania and Puthi or Vaisa Bania are the best. The Sonar Banias stand much lower, although they are now the principal money-lenders. To this caste belongs one family of non-resident *zamindars* in this district. The Bhandaris fill an important place in Hindu Society. Their services are indispensable in all religious and social ceremonies.

24. *Second Intermediate Group.*—Next in importance are to be found on the one hand the agricultural group of Raju, Chasa, Uriya or Orh, Sadgop, Gola and Mali; and on the other the artisan classes of Sonar (goldsmith), Thathera or Kansari (brazier), Kamar (blacksmith), Kumhar (potter), Teli (oil-presser), Tanti (weaver) and Barhai (carpenter). There has been a considerable increase in the number of Rajus since 1872. The number of Chasas has fallen from 24,728 to 20,672. I think this is owing to persons of Uriya or Orh caste having

been included among Chasas in the Census of 1872, and also to many Chasas having returned themselves in this Census as Khandaits. Sadgop is not properly speaking an Uriya caste. Persons of that caste are believed to have emigrated from Bengal. They are said to have sprung from Gop or Goala, but at the present day they bear no traces of any connection with that caste. Among cultivators, however, their position is high. The Telis are divided into *Ekadas* and *Dwadas;* of these the former is considered to be the better. The two chief subdivisions of the Tanti or weaver caste are (1) Aswini and (2) Matia or Khsitibansi; of these again the first is considered better.

25. *Third Intermediate Group.*—The castes that may be ranked as standing above the lowest ones are the following:—

Dhoba (washermen).	Sundi (liquor distillers and vendors).
Rarhi (grain parchers).	Khadal (fruit and vegetable growers).
Chasi Kewat (cultivators).	Kachra.
Kewat (Jalia) (fishermen).	Joutish (astrologers).
Pattara (class of weavers).	Chhokar.
Kapuria (cloth sellers).	Besya.
Darji (tailors).	Jugi.
Chitrakar (painters).	Bhat.
Dogara (paiks and door-keepers).	

Rarhis are peculiar to Orissa. Persons of higher castes consume the parched grains they sell, but would not drink water touched by them. The word Kewat is said to be an abbreviation of Kaibartta, and Kewats are said to be a class of Kaibarttas, but they certainly do not hold the same position in Uriya society as the Kaibarttas do in Bengal. Kewats are divided into two classes:—(1) Chasi or cultivating and (2) Jalia or fishing; of these the first class is decidedly the higher. Darji is a caste also peculiar to Orissa. Dogaras are said to be very faithful servants. They were originally paiks and door-keepers of the ancient Rajas, and they enjoy *jagir* lands up to this day. The persons belonging to Jyotishi caste, represent the Brahmans, degraded to a very low step in the social ladder by their indiscriminate acceptance of alms from low-castemen. They still wear the sacred thread and cast nativities, prepare horoscope, &c. The same remarks apply to Bhat. Chhokars are the offspring of prostitutes. The males are generally pimps and the females are brought up to the trade of their mother.

26. The following are the lowest castes:—

Bauri.	Kela (snake charmers).
Tulabhina (cotton cleaners).	Bhui (palki bearers).
Kurunga (cattle castrators).	Pan.
Chamar or Muchi (tanners).	Kandra.
Pasi (toddy drawers).	Bagdi.
Gokha (fishermen).	Dom (basket makers).
Tiyar (fishermen).	Ghusuria (pig breeders).
Kesuri.	Hari, Karna or Mehtars.

The number of Pans and Kandras is very large, being 54,319 and 33,593 respectively. The village *chaukidars*, paiks and post office runners are largely recruited from these castes. The bulk of these castes, as well as the Bagdis, are agricultural labourers, and work on daily wages varying from 1½ to 2½ annas in different parts of the district.

27. Besides the castes detailed above, there are some (*a*) semi-aboriginal and (*b*) aboriginal castes in this district.

They are mentioned below:—

		No.		No.
(*a*)	Sabar ...	901	Bhumij ...	3,274
	Swalgiri ...	537	Kota ...	912
	Sabakhia ...	68	Kol ...	2
	Bathudi ...	177	Nunia ...	1
	Matia ...	515	Chalak ...	154
(*b*)	Santal ...	428	Dhanuk ...	1

28. A certain section of the population have been returned, not by their castes, but by their religion, such as Vaishnava, Sanyasi, Gosain, Nanak Panthi, &c. Of these Vaishnavas form the largest number (14,647). Vaishnavas belong to all castes, but in Orissa distinction is made among Vaishnavas according to the castes from which they originally came, such as Brahman Vaishnavas, Karan Vaishnavas, Pana Vaishnavas, Kandra Vaishnavas; and the like.

29. This is a subject that requires the pen of a specialist, and I approach it with the utmost diffidence, fully aware of my own ignorance, and having no one in a position to guide me. Perhaps I cannot do better than forward copies of notes (Appendix A) on the subject received from Raja Baikantha Nath De, Bahadur.

Head IX.—Occupations.

30. It is to be regretted that there is no Census Register showing the occupations by castes, how far the members of different castes have adhered to their natural and hereditary callings, and to what extent, if any, they have taken to other pursuits. Much of what may be said on these points must be based upon general local information, and not upon accurate statistics.

31. *A. Agricultural Group.*—The following table shows the several classes of the agricultural population:—

Land-occupants, not cultivating ...	46,606	23,057	23,549
Ditto, cultivating ...	13,987	6,072	7,915
Tenants, not cultivating ...	91,017	41,502	49,515
Ditto, cultivating	595,786	291,511	304,275
Cocoanut growers	67	42	25
Betel, vine and areca-nut growers ...	1,936	1,003	933
Fruit growers	62	19	43
Gardeners	312	200	112
Market gardeners (vegetable growers)	834	202	632
	750,607	363,608	386,999

Balasore is essentially an agricultural district. It will be seen from the table that out of a total population of 994,625, 750,607, that is, 75·5, or out of a total male population of 481,638, no less than 363,608 are directly or indirectly connected with agriculture; of these latter again 299,049, or 60 per cent. of the entire male population, are actual cultivators of the soil. Besides the figures actually shown in the table, it has to be borne in mind that every trader and artisan, excepting the very poorest, has his own patch of land, which he brings under cultivation either himself or through temporary servants.

32. The non-cultivating land-occupants chiefly come from the Brahmans, most of whom are in occupation of small *lakhuraj* holdings, which they cultivate through their servants, who are called Muliyas or Baramashias. There are certain low classes of Brahmans, called the Balaramgotri Brahmans, who plough with their own hands. These and the well-to-do Khandaits form the second class of agriculturists mentioned in the table. The third group, which is not by any means a large one, comes from the better class of Khandaits. But the bulk of this caste, and almost all the persons belonging to Raju, Chasa, Uriya Goala, Khadal, Udchasa and Sadgop, form the tenant cultivators of the soil. The field labourers are not confined to any definite castes, but are drawn from various castes, ranging according to circumstances from high caste Khandaits to the semi-barbarous aboriginal tribes bordering on the hills. The fruit growers consist mostly of Goala, Udchasa, Sadgop and Khadal. The Baruis are the only class of people who rear betel leaves.

33. *B. Professional Group.*—The profession may be grouped as follows:—

(*a*)	Priests, ministers, &c.	7,698	4,005	3,693
(*b*)	Religious mendicants, &c.	345	190	155
(*c*)	Education	3,507	1,870	1,637
(*d*)	Literature	79	46	33
(*e*)	Law	543	278	265
(*f*)	Medicine	570	312	258
(*g*)	Engineering and subsidiary staff ...	113	67	46
		12,855	6,768	6,087

The professions include but a small section of the population with a total of 12,855, the percentage stands only at 1·2.

Under the head (*a*) have been included a number of Muhammadan priests and a handful of Christian missionaries, preachers, catechists and readers, whose exact numbers cannot be estimated, but the great majority of the people shown under this class consist most undoubtedly of Brahman priests. At one time the Brahmans confined themselves to the study of the shastras, the worship of the gods, and to officiating at the social and religious ceremonies of the lower order. But now they have ceased to look to priesthood as their only means of livelihood, and have taken to various other secondary pursuits to eke out their income as priests. This is apparent when it is remembered that the total number of Brahmans in this district reaches the enormous figure 119,289. There are high class Sasani Brahmans, however, who yet adhere to their priestly calling. (*b*) The religious mendicants are supplied by the Vaishnavas among the Hindus and the Fakirs among the Muhammadans. (*c*) The higher class of officers in the Department of Education are mostly recruited from Bengalis, either recently arrived or domiciled in Orissa. In former days, when communication with Bengal was not so easy as it has now been rendered by the opening of the Coast Canal, many of the Bengalis, whom business or religious zeal led to this part of the country, used to settle here. The descendants of these families are far ahead of their Uriya brethern in respect of culture and education, though the latter are now trying to follow in their train. The lower grades of teachers, *gurus*, &c., are officered by the Brahmans, Karans, and not unoften by the Khandaits of Orissa. These remarks apply equally to Literature and

Law, and also to a great extent to engineering, surveying, &c. (*d*, *e* and *g*). Petition-writers copyists and public scribes, however, are not confined to these castes, and in the lower grades of engineering is to be found a fair sprinkling of Muhammadans. (*f*) Unlike Bengal the village physicians are not confined to any particular castes. There are some Baidya families who emigrated from Bengal and settled here, and who yet retain their ancient calling, but this number is limited.

34. *C. Commercial Class.*—The trading and commercial community may be subdivided into the following classes:—

General merchants	2,391	1,067	1,324
Merchants, clerks, &c.	216	126	90
Money-lenders, pawn brokers ...	313	162	151
Money-changers and testers ...	35	18	17
Shop-keepers	458	212	246
Pedler hawkers	513	214	299
Brokers	16	7	9
Contractors	149	63	86
Grocers	811	500	311
Piece-good dealers	1,701	1,014	687
Betel-leaf and nut sellers	4,371	2,047	2,324
	10,974	5,430	5,544

It will be seen that persons who can properly be considered as engaged in trading and commercial transactions, totalling 10,974, form a very small percentage (1·1) of the entire population. This is due to the fact that there is no town in this district, except Balasore itself.

If to the classes shown in the table, however, are added the various classes of carriers on roads, rivers, canal and sea, who help towards the transport of goods, the percentage rises nearly to 1·7. It has further to be remembered that the artisans, although not actual shop-keepers, deal in the products of their workmanship, and thus contribute considerably towards local trade.

People of all castes are now engaging in trade. But the castes that are recognized as trading ones are the following:—

1. Tambuli (general merchants).
2. Subarna Banik (general money-lenders, pawn brokers).
3. Gandha Banik (shop-keepers).
4. Aguri or Ugrakshatri (shop-keepers).
5. Kapuria (cloth sellers).
6. Sundi (liquor sellers).

35. D. *Artisans.*—The artisans with a total of 64,607, consisting of 27,831 males and 36,776 females, form about 6·4 per cent. of the whole population.

The more important classes of artisans can be grouped as follows:—

1.—*Workers in Fabrics and Dress Stuffs.*

Silk spinners, weavers and dealers ...	100	65	35
Blanket weavers and sellers	16	9	7
Cotton cleaners, &c.	1,313	784	529
Cotton spinners	1,054	65	989
Cotton weavers	14,613	6,843	7,770
Hemprope makers	51	16	35
Jute manufacturers	37	32	5
Jute dealers	103	46	57
Tarpaulin and gunny makers ...	9	2	7
Net makers	113	24	89
Tailors and darners	798	392	406
Umbrella makers	106	49	57
	18,313	8,327	9,986

Only coarse tusser silk is produced here by persons of the Pattra caste. Blanket weaving is not an indigenous industry, but is pursued by two or three families of up-countrymen who keep sheep. Cotton cleaners are Tulabhina by caste. The Tantis weave cotton; spinning and rope making are not confined to any particular caste. Nearly every poor family makes its own ropes, but generally the Kandras prepare them for sale in the bazar. The Pattras also work in jute. The tarpaulin and gunny makers are so few that it is not easy to trace out their caste. Nets are mostly prepared by the Gokhas and Kewats and Tiyars who live by fishing. Most of the tailors are Muhammadans, but there is a distinct caste Darji in Orissa whose occupation is tailoring.

2.—*Food and Drink.*

Cow and buffalo keepers and milk and butter sellers.	3,416	1,385	2,031
Ghee and cheese preparers	39	22	17
Butchers	145	70	75
Fowl and egg dealers	7	4	3
Confectioners	1,213	564	649
Grain parchers and dealers	7,356	2,332	5,024
Pulse and flower preparers	368	238	130
Bakers	59	31	28
Bran sellers	55	25	30
Country liquor makers	92	43	49
Toddy drawers	343	155	188
Molasses makers	294	195	99
Salt preparers	405	208	197
Tobacco manufacturers	174	78	96
Opium manufacturers	161	77	84
Bhang sellers	11	9	2
	14,138	5,436	8,702

The Gauras or Gopals keep cows and sell milk and ghee. The butchers, fowl and egg dealers, are all Muhammadans. Confectioners or sweetmeat sellers belong to the Gurya caste. The Rarhis otherwise called Niaris, parch grains. The Sundis are occupied in the preparation and vend of liquor. The Chamars or Siols draw toddy. Persons of all castes make sugarcane plantations, but the Guryas alone prepare molasses. The preparation of tobacco, opiates and bhang are not confined to any castes.

3.—*Workers in Animal Substances.*

Tanners, &c.	83	39	44
Shoe and sandal makers	221	131	90
Horn and bone dealers	517	262	225
	821	432	389

Shoe making and leather tanning form the occupation of Muchis; dealers in horn and bone belong to no specific castes.

4.—*Vegetable Substances.*

Oil pressers and sellers ...	3,183	1,357	1,826
Firewood and grass gatherers ...	898	126	772
Firewood contractors ..	83	26	57
Charcoal burners	174	75	99
Basket weavers	2,061	756	1,305
Mat workers	247	73	174
Leaf plate makers	1,097	188	909
Garland makers	528	282	246
	8,271	2,883	5,388

The preparation of oil forms the chief occupation of a Teli. Aboriginal tribes, such as Santal, Bhumij living on the borders of the hills, supply by far the greater quantity of firewood and charcoal that comes to the bazar. Baskets and leaf plates are mostly made by Doms and also by the Pans and Kandras. Mats are prepared in the northern part of the district chiefly by the Kandras. Chamars make brooms and Malis make garlands.

5.—*Mineral Susbtances.*

Goldsmiths, silversmiths ...	3,441	1,690	1,751
Brass workers	1,197	655	542
Bell-metal makers	1,383	739	644
Tin workers	50	24	26
Blacksmiths	1,712	876	836
	7,783	3,984	3,799

The workers in metallic subtances are all Kamilas by caste. The goldsmiths and blacksmiths are distinguished by the names of Sonar and Kamar.

6.—*Earth and Stone.*

Potters, image makers ...	6,025	2,912	3,113
Stone and marble workers ...	650	367	283
	6,675	3,279	3,396

Potters are Kumhars by caste. Persons of Pathuria caste have dealings in stone-ware.

7.—*Wood.*

Carpenters	2,067	1,010	1,057
Wood cutters and sawyers ...	356	208	148
	2,423	1,218	1,205

The carpenters and sawyers are called Barhis and form a separate caste.

8.—*Builders.*

Masons	402	220	182
Lime and shell burners ...	154	208	148
	556	428	330

Builders generally come from the ranks of Muhammadans. Such of them as are Hindus are drawn from various castes.

9.—*Painters*	192	88	104

These are all Chitrakars by caste.

10.—*Bangle makers.*

Bangle makers in lac ...	46	24	22
Bangle makers in wood and bone	321	158	163
Bead makers	160	76	84
	527	258	269

The workers in lac belong to the caste called Laheri. Those who make bangles in other substances are called Sankari.

36. E. *Pastoral groups.*—The pastoral section of the population is comparatively small. The following are the more important of this class:—

Cattle breeders and dealers	1,383	630	753
Herdsmen	3,512	2,207	1,305
Buffalo breeders	263	170	93
Sheep and goat breeders and dealers ...	110	66	44
Pig breeders and dealers	232	112	120
Cattle doctors	8	7	1
Farriers	30	16	14
	5,538	3,208	2,330

Kurungas, Gauras and Pans breed and herd cattle. Buffaloes are bred by jungly tribes. Sheep and goats are bred by some up-country Muhammadans and also by the Pans and Kandras among Uriyas.

The pig dealers belong to the very low caste of Ghusuria. Farriers are either Muhammadans or Pans. Cattle doctors are so few that it is not possible to trace out their caste.

37. F. *Fishing and hunting tribes*—

Fishermen	14,798	6,951	7,847
Shikaries	142	82	60
	14,940	7,033	7,907

The following are the main fishing castes:—Kewat, Gokha, Ujia, Tiyar and Manjhi. The huntsmen consist of Pan, Sabar, Kela and Sawalgiris or Sabakhia castes. The pastoral fishing and hunting classes taken together form about a little above 2 per cent. of the entire population.

38. G. *Serving group.*—The following table shows the principal heads of domestic and other services :—

Barbers	5,569	3,005	2,564
Washermen	6,843	2,727	4,116
Water carriers	38	15	23
Cooks	722	423	299
Indoor servants	3,041	1,418	1,623
Grooms, coachmen	409	216	193
Door-keepers	350	188	162
Unspecified service	3,056	1,820	1,236
Sweepers and scavengers	650	349	301
	20,678	10,161	10,517

The barbers exclusively belong to the castes called Bhandari or Napit and the washerman to the caste called Dhobi. Cooks are mostly Brahmans. The indoor servants come from various castes by whose touch water does not become contaminated. They consist mostly of Sagarpesha, Gulam, Sudra, Gaura, Ekadas Teli, &c. The coachmen are mostly Muhammadans, but the grooms come almost exclusively from the Pan caste. The sweepers are drawn from Karna and Mihtar castes.

39. H. *Unproductive group.*—The chief among the unproductive groups comprising 92,861 persons and forming about one-eleventh of the whole population are set out as follows :—

(*a*).—*Labourers*

Tank diggers	320	172	148
Rice huskers	9,755	1,118	8,637
General labourers	67,585	36,811	30,774
	77,660	38,101	39,559

Tank diggers principally belong to the Matia caste. General labourers and rice huskers come from a variety of castes.

(*b*).—*Astrologers, &c.*

Astrologers and genealogists	219	98	121
Musicians	17	13	4
Players	1,162	619	543
Actors, singers and dancers	411	254	157
Exhibitors of animals	13	6	7
Conjurors, fortune tellers	65	27	38
	1,887	1,017	870

The astrologers and genealogists and fortune tellers belong to the Jyotishi caste. Among musicians the pipers belong to the caste called Mahurias and the drummers are mostly Pans and Kandras. Players, actors, singers and dancers are not confined to any particular castes Persons of the Kela caste exhibit trained animals and are also conjurors.

(*c*) Mendicants—12,808, 5,997, 6,811—not confined to any specific caste.

(*d*) Persons living on disreputable means—506, 125, 381. These belong to the caste called Chhokar

40. It is very difficult to determine in each caste to what extent the women of the family assist their husbands in their industrial and agricultural pursuits. Generally speaking, it may be said that among the better classes of agriculturists the women confine themselve to their domestic duties and to such other works, as spinning, rope making, husking grains, preparing rice, and the like Among agriculturists of lower grades women take the produce of their fields to the bazar for sale. Among grocers and betel-leaf sellers women not unfrequently sit at their stalls and deal out their respective commodities. The preparation of ghee, butter, cheese and the parching of grains generally fall to the share of women. Among Gurhyas women generally prepare sweetmeats. Women of Teli caste often take oil, oilcakes, &c, for sale either to the bazar or to the houses of respectable persons. Women assist the male members of their family very materially in the making of garlands and leaf plates, the weaving of mats, baskets, and the like. Napit women serve the females of other castes as barbers. Dhobi women are often seen to wash clothes with their own hands. The women of Gokha, Kewat and such other castes generally deal in the fish which their husbands catch The poorest women of whom there is a large number live by mendicancy and by collecting grass and faggots.

41. *Zamindars* are mainly Hindus, often Bengalis, of the Brahman, Kayastha, Karan and Tambuli castes. There are a few Muhammadan *zamindars*. Tenure-holders and *raiyats* are of all races and castes. Field labourers are generally paid daily wages, mostly in cash, sometimes in grain.

HEAD X.—ADMINISTRATIVE.

I.—*Administration.*

42. *Points in which the general instructions were departed from, with the reasons for doing so.*—All the general instructions issued by the Census Superintendent were followed, except that *sub-circles* were formed in addition to circles. Before the instructions issued by the Census Superintendent about the formation of circles with about 500 houses in each were received the charges had been divided into circles, corresponding generally with the jurisdictions of the Police outposts (then used as circles) in 1881, and the circles had been divided into sub-circles containing an average of 369 houses in each sub-circle. It was not necessary to change the designation of sub-circles into circles. The system generally worked very well and ensured a more thorough supervision, as there were two sets of officers between the Charge Superintendents and the enumerators.

Definition of a village.—The definition of a village, as given in Circular No. 10 of the 30th July 1890, was strictly followed.

Definition of a house.—The definition of a house in the second instruction to Supervisors was also followed.

The size of the charge or sub-charge.—Each *thana* was formed into a charge with the exceptions of Soro, Bhadrak and Dhamnagar *thanas*, which being too large for a single charge were divided into two sub-charges. The Sub-divisional officer reports that in future it would be better to have only charges (and no sub-charges), corresponding with the *thana* limits, but in case of large *thanas* Joint or Assistant Superintendents may be appointed (to assist the Superintendents), who need not, however, be placed over any specific portion of the charge, so that Superintendents will not have any reason to mistake their responsibility for the whole charge. I agree with this opinion.

The size of the circle.—There were 50 circles in the district, each containing an average of 3,373 houses. As a rule, the circle corresponded with the Police outpost's jurisdictions as they existed in 1881. The number of outposts was reduced in 1888-89 on abolition of the Salt Police. The Municipality formed one circle and nine of the larger outposts were split up into two circles. The circles were divided into 456 sub-circles, each containing an average of 369 houses.

The size of the block.—There were 4,055 blocks, each containing an average of 41 houses. I attribute the successful Census of the district to the care with which blocks were formed.

The numbering of houses.—The numbering of houses was finished by the end of November Yellow ochre (*gerumati*) was generally used for marking the houses. The numbering was carefully checked by Sub-Supervisors, Supervisors, Superintendents, the Sub-divisional officer, the Census Deputy Magistrate, and by myself when on tour. The enumerators willingly paid the very small costs incurred, and no amount was paid to them by this office.

The practicability of a permanent numbering of houses.—The houses are mostly of mud and are renewed frequently. I do not think it is practicable to permanently number the houses of this district.

II.—*Agency.*

43. *The classes from whom supervisors and enumerators were derived.*—The Supervisors were generally officers in charge of Police station or outposts and *chakla kanungos*. Intelligent *zamindars* were also appointed as Supervisors in some places. Most of the enumerators were the *Gumasthas* or *Sarbarahkars* of *zamindars*, village school-masters, petty landholders and Police *chaukidars*.

Whether their duties were willingly undertaken.—Everywhere these men undertook the duties willingly and met the cost of paper and ink and other trifling expenses from their own pockets without even asking for payment.

Prosecutions.—There was not a single prosecution in connection with Census in this district.

Whether their duties involved any pecuniary expenditure.—Most of the petty charges for paper, &c., were met by the Superintendents and their subordinate agency. Something was paid from the Magistrate's contract contingencies and a bill for Rs. 69-8 was sanctioned by the Census Superintendent.

Whether any paid census officers were employed.—The only paid Census officers were two enumerators who censused the population of the canal steamers. They were each paid Rs. 2 for the job in addition to free passage. No one could be found willing to undertake the work without any remuneration. The cost was, however, trifling.

III.—*Attitude of the People.*

44. The attitude of the people was most satisfactory. Here and there rumours arose of new taxations, but these obtained little credence and were quickly discredited.

IV.—*The Results.*

45. I believe the Census to have been as correct as can be possibly expected from a voluntary agency. We are quite satisfied that no house escaped enumeration, and it may be confidently assumed that all regular residents were included in the schedules. It is possible

that some travellers and guests may have been omitted, and that very occasionally a person may have been twice censused. I would not speak with equal certainty regarding the details of the columns of the schedule books, such as sect, age, occupation, &c., but even here the broad results are not useless and will become more correct each decade.

46. There are one or two points worthy of notice.

(*a*) The slight increase of population during the last ten years.

(*b*) The proportions of the sexes.

(*c*) The variation of increase and of density of population in different parts of the district.

As regards (*a*) it should be noted that the total increase was only 4·6 per cent. This I attribute to the scanty harvests and widespread unhealthiness of the last few years. The harvests of 1888 and 1889 were extremely poor, while the death-rate of the latter year (namely from cholera) exceeded that of every district, but one in the Lower Provinces. It was noted at the time that the years preceding the Census of 1881 were years of plenty and of good health. The present Census follows years of scarcity, and I find that the recorded deaths have risen from 68,846 in 1877—1880 to 104,693 in 1887—1890.

47. Another cause that has retarded the natural increase of the population has been the total extinctions of salt manufacture, formerly the one industry of the district. The effect of this measure is at once seen when we turn to (*b*) the proportion of the sexes.

48. In 1881 the females constituted 51·2 of the total population; in 1891 they are no less than 51 5. In other words the weaker sexs have increased by 29,168, while the male population has increased by 20,177 only. There can be little doubt that the difference (8,991) represents the exodus of males seeking work elsewhere owing to the abolition of the salt industry. As regards increase and decrease in various *thanas*, I would note that we have suffered no decrease anywhere, though in Jellasore we only just escaped it. The subjoined statement shows rate of increase and present population per square mile of each *thana* :—

Balasore	Municipality	...	..	2 5	2,596
Do.	Thana	...	...	4·6	416
Soro	do.	...	...	7·2	534
Jellasore	do.	...	...	0 5	398
Baliapal	do.	...	...	5·3	455
Busta	do.	...	.	4 0	390
Bhadrak	do.	...	...	4 3	618
Basdebpur	do.	..	..	4·0	383
Dhamnagar	do.	...	...	4 5	594
Chandbali	do.	...	...	11·1	296

The large increase in Chandbali need cause no surprise, as that *thana* still contains much the smallest population per square mile and includes a considerable area of unreclaimed jungle. The nominal increase in Jellasore is clearly due to the malignant type of malarious fever that has devastated the *thana* for the last ten years. Bhadrak and Dhamnagar are already so densely populated that little increase can be expected from them. I cannot explain the more than ordinary rate of increase in Soro This is by far the largest *thana* in the district, and possibly from its generally inland position suffered less than others from the abolition of the salt industry. The variations in the other *thanas* call for no special remark.

Abstraction and Tabulation.

49 *Time allowed for Abstract and Tabulation.*—Abstraction was started in this district with only a few men on the 31st March 1891, and the full sanctioned staff was entertained from the 8th April. It was completed on the 30th July, *i.e.*, exactly in four months. The period of abstraction, as laid down in the Census Superintendent's Circular No. 42, does not therefore seem too short.

The same cannot be said, however, of the period allowed, for tabulation. Tabulation was taken up here on the 4th of June and finished on the 15th August, with the exception of the totalling forms and the inter-comparison of the registers. To be able to do this one gang of tabulators was entertained for upwards of two months, two more for one month, a fourth worked for nearly three weeks, and few other gangs for a fortnight. It seems to me that if three gangs instead of one had been entertained from the very outset, the work might have been finished in the same time It will thus be seen that the sanctioned staff of one gang of tabulators fr four months of 25 working days was not sufficient, but should be strengthened by more than 50. It may also be remarked that it will be more prudent and economical to entertain the full requisite staff at once from the beginning, as that will tend to avoid the retention of such highly paid officers as the Census Inspector and the Record-keeper for a long time.

The daily tasks on the several abstraction sheets, as laid down in Circular No. 42, do not appear to have been too heavy, but they were certainly such as left the abstractors no time to revise their own work. Considering the importance of Sheets I and X, the daily tasks on them might well be reduced to 1,250 to ensure accuracy. The "dotting system" should also be enforced rigorously from the beginning, and it should be particularly the duty of the Room Supervisors to see that the process does not degenerates into a mere formality.

The tasks in tabulation, as laid down in paragraph 5 of the Census Superintendent's Circular No 78, do not seem to have been heavy, except as regards the caste, occupation and education registers. As regards the other registers I have no doubt, but that if a tight hand is kept over the tabulators they will find time enough to enter 40 sheets a day and also to verify the entries. It has been found by experience that the tasks in Registers VIII and IX may easily be doubled. Registers XV, XIX and XX are of the utmost importance, and require to be very carefully compiled. I think there are reasonable grounds for reducing the tasks in them to 30 sheets a day.

While on this subject, I beg to point out that it is a mistake to throw the burden of filling up the totalling forms on the tabulators themselves. The totalling forms S, W, Y and Z relate only to caste, occupation and education sheets, which are the most difficult to calculate, and to throw on the overworked tabulators the additional burden of filling in their respective totalling forms with the remote prospect of a paltry reward is unfair. Probably the difficulty of getting the totalling forms prepared by the tabulators has been felt elsewhere as here, and there are good grounds for sanctioning a separate establishment for the purpose. Had the services of such an establishment been obtained from the beginning, much of the unfortunate delay that occurred in completing the work of this district might undoubtedly have been avoided. So far as I have been able to judge, it appears to me that three totalling form clerks will be required for each working gang of tabulators. The cost of this establishment for the whole period will not much exceed Rs. 200, the amount latterly sanctioned by the Provincial Superintendent of Census Operations for every million of population.

50. *Simultaneous Abstraction on all Sheets.*—It has been proposed by the Superintendent of Census Operations, in paragraph 3 of the Circular under review, that the abstractors should begin with the simplest abstraction sheets, and then proceed to the more and more difficult ones. This proposal I beg leave humbly to point out has its disadvantages as well as advantages. No doubt, according to this method, the abstractors will have acquired some experience and facility of work before they are called on to handle the more difficult sheets, but the process of abstraction being merely mechanical, this advantage will not be of much avail, while the disadvantages that will attend the adoption of the method proposed will certainly prove most serious. First and foremost it will retard the filling up of the test slips. Under the present arrangement the enumeration schedules of a certain number of blocks are taken up, are abstracted into all the sheets in the course of eight days, and on the ninth day the test slips for those blocks are ready and completely filled up. Under the arrangement proposed, while some of the columns in the test slips will be filled in early enough, the filling in of the others (which are really of the greatest importance) will have to be put off, it may be for months together. Now the completed test slip is the only accurate measure of the abstractors' work. Unless all the columns in it are filled up, it is difficult, nay almost impossible, to ascertain if the work turned out is accurate, and if not, where the error lies. Any proposal which leads to the putting back of the test slips is therefore undesirable. The Supervising Agency will be absolutely in the dark as to whether the abstractors are working carelessly or perfunctorily, or whether fudging is being systematically resorted to. The necessary consequences of the putting off of the test slips will be that the commencement of adjustment and tabulation will each in its turn be considerably delayed with the ultimate result that the Census office will have to be kept open for a much longer period than is necessary under the existing arrangements. If the task in the more difficult sheets be reduced as suggested above and the "dotting system" strictly enforced, I do not think there will be much danger of the work being bad even if all the sheets are taken up simultaneously. Strict instructions should also be issued that urban tracts be laid aside till the abstractors have acquired some experience. In this district the first thana taken up was Balasore, and the result showed that this was a grievous mistake.

51. *Reabstraction and Adjustment.*—The process of reabstraction except, in course of adjustment, is a mistake. It has been found by experience that if mistakes of one sort occur in the original abstraction, mistakes of quite another kind crop up in reabstraction. So that matters are left very much where they were before the latter process. In this district there has been very little reabstraction properly so called. All the reabstracting clerks were employed in adjusting the test slips with the instructions that wherever discrepancies were met with they should run rapidly over the enumeration schedules to verify the figures. This instruction was strictly followed. And as a consequence much better progress was made than would have been possible had reabstraction been resorted to freely. The task in adjustment as laid down in the Census Superintendent's circulars is much too high. With all our efforts we could not get more than ten test slips daily adjusted by each clerk where abstraction was fair and 15 where abstraction was really good. I have gone through the process myself on more occasions than one, and I am satisfied that they cannot adjust more test slips and note *the corrections* on the abstraction sheets during the day. The work of adjustment in this district would have been seriously jeopardized had not the District Board kindly lent the services of a dozen inspecting pandits for about two months. The number of reabstractors should therefore be doubled. There is no necessity, however, of keeping two adjusting clerks on Rs. 25 each. One will be enough to guide the reabstractors under him.

52. *Tabulation and its Supervising Agency.*—Paragraph 11 of the Census Superintendent's Circular No. 42 prescribes how the tabulators are to be distributed over the

different rooms A, B, C, D and E. There are objections to this method of seating them. According to this arrangement, the persons working on the sheets for the same local area are scattered over five rooms and are put under five different masters with no inter-communication between them. The different Room Supervisors have hardly any opportunity of testing whether the work which is being turned out under them is accurate, or otherwise for they cannot compare the totals of all the registers. Again with the commencement of tabulation, the work of the Room Supervisors increases, and they begin to pay less and less attention to abstraction with the result that the quality of both abstraction and tabulation deteriorates. I would therefore so arrange that each gang of tabulators be seated separately from the abstractors under a different Room Supervisor or Assistant Inspector, who will be responsible for the inter-comparison of the registers prepared under his supervision. The Assistant Inspector will require some assistance, which I think may be easily rendered by one of the tabulators themselves. It has already been observed that the task in Registers VIII and IX may be doubled. Both registers might therefore be put in charge of the some tabulator, who would be required daily to tabulate from 40 sheets of each kind, and the other tabulators then set free might be employed in helping the Assistant Inspector.

This arrangement will necessitate a little extra expenditure for entertaining a few Assistant Inspectors simultaneously with the Abstraction Room Supervisors between the time that tabulation is commenced and abstraction finished. But this extra expenditure will be only for a short period. And the advantage that will be gained thereby will more than compensate it.

53. *Limit of Adjustment.*—The limit of adjustment, as prescribed in Census Superintendent's No. 15540. of 27th April, is fair. As the adjustors should be required to run over the enumeration schedules wherever discrepancies arise in the test slip, I do not think there are grounds for raising the limit.

54 *The Form of Sheets and Registers.*—The following modifications in the form of sheets and registers are suggested by the Assistant Inspectors, and I think they are reasonable :—

(*a*) There should be a column in Sheet I to indicate the total of persons between 0—4. This total is necessary for the test slip.

(*b*) In the R form there is room for 13 entries, whilst in Sheet XI there is room for 14. The two should agree.

(*c*) In the test slip "Married" should precede the "Single" as in Sheet No. I and the R form.

(*d*) In Registers Nos. VII and XIX there should be a column, in which will be shown separately the total number of persons knowing English.

(*e*) In Register No. XIV there should be caste heads with 3 or 4 columns under each to denote sub-castes.

(*f*) All tabulation registers should contain either 10 or 12 lines. This would facilitate inter-comparison.

(*g*) Although in the enumeration schedules there are columns to show division. and subdivision of religion, these columns are not made use of in the Tabulation Registers.

(*h*) Register No. XX is compiled from Abstraction Sheet XI. In this sheet there is a column to show the religion under which a particular caste falls, but there is nothing in the Tabulation Register XX to mark this feature. One could not tell from the register itself, whether a particular caste falls under the Hindu or any other religion. Taking, for instance, the case of Santals, one could easily ascertain the number of persons who are Santals by caste, but there is no means of ascertaining how many of them have Hinduised and how many have retained their primitive faith.

55. The other heads do not call for any special remarks.

APPENDIX A.

Note by Raja Baikantha Nath De Bahadur on Caste, Race, &c.

On this head the only materials from which anything in the nature of the history of the different castes of people inhabiting this district can be attempted to be traced are the Purans, which also do not give us the same version. However, so far as can be gathered from this variety of opinion, I venture to give a short account of the chief castes, with their origin, and the attributes and functions of each of them in the order of precedence, as locally recognised.

2. Of the several castes that are found in this district, the following have come from Bengal and been domiciled here, namely, the Brahman (of Rarhi class), Baidya, Kayastha, Tambuli, Gandha-banik, Barui, Sankari, Napit, Tanti, Mayra, Aguri or Ugrakshatri, Subarna-banik, and Lakheri or Lahari. Amongst these, the weavers (or Tantis), Mayra (or confectioner), and Sankaris (or conch-shell sellers) have adopted the Uriya customs in regard to inheritance, marriage and *sraadh* rituals. The following is the list of indigenous castes namely, Brahman, Karan, Khandait, Mahanti, Sagarpesha, Gaura, Bhandari, Chasa, Raju, Goala, Guria, Thathera, Sonar, Tanti, Sankari, Bania, Mali, Kamar, Pattara, Kumhar, Naik, Teli, Barhai, Rarhi, Tulabhina, Gokha, Ujia, Dhoba, Sundi, Chhokar, Bhui, Pan, Kandra, Hari Kurunga, Muchi, Khadal, Jugi, and Kela.

3. The following is the list of castes domiciled here which have come from the up-countries, namely, Brahmans, Rajputs, Lalla Kayasthas, Ahir Goalas, and Muchis.

The order of social precedence as recognised here is as follows:—

1. Brahman.	12. Guria, Barji.	23. Kaibartta, Kewat, Rarhi.
2. Baidya.	13. Chasa, Raju.	24. Dhoba.
3. Kayastha and Karan.	14. Sonar, Sonar Bania.	25. Sundi, Chhokar.
4. Tambuli.	15. Tanti, Thathera.	26. Gokha, Ujia. Khadal.
5. Gandha-banik.	16. Mali.	27. Kela, Jugi.
6. Sankari.	17. Kamar.	28. Bhui.
7. Aguri or Ugrakshatri.	18. Kumhar.	29. Pan.
8. Bhandari.	19. Barhai.	30. Dom.
9. Gaura.	20. Teli, Pattara.	31. Hari.
10. Khandait.	21. Nayak.	
11. Mahanti, Sagarpesha.	22. Goala.	

4. With the exception of the Brahmans, Kshatriyas, and the Vaisyas, the rest are called Barnasankars, or castes of mixed origin. The Brahmans, as found in this district, are Bengali or Rarhi and Uriya or Utkalsreni; of the Uriya Brahmans, the Sasani Brahmans head the list. Next to them are the Padhans or chief They are mostly landowners, and have largely departed from their traditional course as regards their religious rites. The last or the lowest are the Balaramgotris who cultivate lands with their own hands. They have nothing in common with the other Brahmans, except the sacred thread.

5. It is said that in the latter end of the fifth century, Jajati Kesari, king of Orissa of the Kesari dynasty, invited ten thousand Brahmans well versed in Vedas, for the purpose of performing *Jagyam* or sacrifice at the present town of Jajpur.

6. The descendants of these Brahmans emigrated to, and established themselves at, Puri, Khurda, and Bhubaneswar, and a few settled in this district. The descendants of these Brahmans hold a high position in Uriya society. The others are considered as *loukik* (or local) Brahmans, and are generally known as Pujari, Paniari, Marhia, &c. Another class of Brahmans, namely, Mastani, Padhani, Agradani, all of Balaramgotri class, are Sudra Brahmans (*i.e.*, Sudras raised to the status of Brahmans), and are supposed to be the descendants of the Buddha priest of Jagannath of Puri, where a great revolution is said to have taken place amongst the Sasani Brahman emigrants and the Buddha Pujaris of Jagannath who were in sole possession of the god. Most of them call themselves (*Atharva vedi*, following the precepts of the Atharva veda) and are some of them known by the surnames of Sáu, Senapati, Mahanti, and Das, &c. These surnames are gradually disappearing from and amongst the well-to-do people of this class of Brahmans, and are being replaced by the surnames of Mahapatra, Panda, &c. These Brahmans are considered very low in their social rank, and even not honoured by the Sudras. They only perform the ceremonial rites of the low castes of Sudras, and cultivate lands.

7. Another sect of the Brahman class, generally known as Nayak or Astrologer, who have totally lost their social position, are considered equal in rank to Chamars and Muchis, and are not allowed even to enter the fore-gates of the Hindu dwelling-house.

8. *Baidyas.*—Among the Barna-sankars this caste heads the list. They still wear the sacred thread, and have gained this high position in society since the time of Baidya kings of Bengal, and keep all their social connections there. They are the professional physicians of the Hindus. In this part of Orissa a class, calling themselves Jugi, perform the duties of village physicans, but they are considered low in social rank. The origin of this caste (namely, the Jugis) is still involved in obscurity. They are a class of wandering gardeners who temporarily settle in a place, holding lands rent-free, where they grow fruit-trees, and quit it when it becomes unfit for cultivation. The same name, *i.e.*, Jugi, according to Brahma Vaibarta Puran, descended from a Veshadari father and a Ganga Putri mother, is found in Bengal, but they principally live by weaving. Gandha-banik or the seller of spices, Kansari

NOTE.—The Magistrate does not endorse everything mentioned in this note, as the account given in it of the origin and social position of some of the castes is, in his opinion, doubtful.

or dealers in metal, Sankari, the seller of conch-shells, bear the same origin with that of Baidyas, but owing to the reasons mentioned above, the Baidyas have gained a far higher situation in the present society.

9. According to Brihaddharma Puran, the above three classes are supposed to have sprung from a Brahman father and an unknown mother. Barjis or Baruis, the rearers of betel-leaves, have although a high origin, do not hold a very high position in the society in consequence of their poor livelihood.

10. Although the origin of the Kayasthas, Karans, Tambulis and Tilis is the same, the first two occupy higher positions in consequence of their writer profession than the Tambulis and Tilis who live solely by trade. The Kayasthas are rare in this district. Those that live here claim to be descendants of the five Kayasthas of Kanauj, who came as servants of the five Brahmans invited by Adisur, the Hindu king of Bengal. The five Kayasthas are Makaranda Ghosh, Kalidasa Mitra, Dasarathi Guha, Dasarathi Basu, and Purushottama Dutt. Besides these, there are numerous other Kayasthas specially known by their surnames, as Kar, Palit, Sen, Sinha, Das, &c. These surnames are also seen with the people of Barji and Tambúli castes who, according to the Purans, bear the same origin. It is a difficult task to deal with the origin of the Karan caste of Orissa, who bear the same rank in society as the Kayasthas in Bengal. The Mahantis and Khandaits, whose origin is still in the dark, are in the southern part of the district and seem to intermarry each other. While the wealthier Chasas or Ordhs call themselves as Khandaits. Further, the Mahantis and Karans have also taken into their caste their Gulams or Sagarpeshas who hold an unknown maternal origin. However, it is a little surprising to note that most of the Chasas and Mahantis of this district have recorded their castes in the Census schedules as Khandait Chasas. Another caste is seen to have sprung up here from Kayastha father and an unknown mother, most of whom have mixed with the main Kayastha castes, and those that remain still unmixed call themselves Sagarpeshas or Gulams whose place is next to the Kayasthas in Hindu society.

11. The present Hindu society gives a high position to the Karans and the Khandaits on account of their high services to the native chiefs of Orissa. Tili or spice-sellers are almost extinct.

12. The Guria or sweetmeat-seller and the Bhandari or barber hold a high position in society.

13. Of the four sub-castes of Gauras or milkmen, the Gopopurias are recognized in society as superior to the rest. The Gop or Sadgop and Napit are said in the Brahma Vaibarta Puran to be Sat-Sudra or pure Sudra castes. The origin of Bhandari or barber class is different according to different Purans: according to Ushana they are born of a Brahman father and Vaisya mother, while the Padma Puran traces it from a Kshatriya father and a Sudra mother. They hold an important place in Hindu ceremonies of *sraddh*, marriage, and the like.

14. The Rajputs are supposed to be the descendants of Kshatriya father and a Karan mother.

15. The origin of the Kumbhakars or potters, according to Brahma Vaibarta Puran, is from a Sudra father and an unknown mother. Of this class the Jagannathi Kumbhakars are supposed to be the purest of the other subdivisions of the same caste.

16. Karmakars or blacksmiths come from the same origin, and lie in the same status with the Kumbhakars.

17. The Tanti or weaver caste, although descended from a Sudra father and a Kshatriya mother, holds a better position in society. There are two chief subdivisions of this class of the Tantis, namely, Aswini and Matia. The former claims to be a Bengal origin, and is said to have established here for the purpose of learning the art of the preparation of fine clothes for which this district was once famous. The Matias are supposed to have been descended from the aborigines. The Aswini Tantis hold a position in society superior to the Kumhars and Kamars.

18. Mali or Malakars or flower-suppliers, who are descended, according to Padma Puran, from a Kshatriya father and a Brahman mother, occupy also a high place in society. The following castes have sprung up from Viswakarma (celestial artificer) and a Sudra woman, named Ghritachi, duly married by him:—Mali, Kumhar, Sankari, Kubindeh, Kumbhakar, Kansari, Barhai, Chitrakar, and Sonar. The last three have been degraded from the curse of a Brahman, while the other six are counted as pure Sudras.

19. The following nine castes, called Navasakhas, are said in the Sastras to be equal in respect of their social position:—Gop, Mali, Tili, Tanti, Guria (Mayra), Barji, Kumbhakar, Karmakar, and Bhandari.

20. The Sutradhars or carpenters, though said to have been of the same origin with the Dhoba, are counted much superior to them, while the Dhoba, though of a superior origin, have totally lost their claims in society, and are classed with the third class Barnasankars.

21. The Subarna-banik, though descended from the same stock as the Sonars, have lost their social position from the time of Bullal Sen, the Baidya king of Bengal. The Subarna-baniks, however, have now combined together to be classed amongst the Vaisyas.

22. The Telis or oilman class are also called Kuberputra or sons of Kubera (the god of wealth), as noted by Mr. Hunter in his Statistical Accounts. This is owing to their being men of wealth. According to Brahma Vaibarta Puran the degraded oilman caste has sprung from a Kumbhakar father and a Katika mother. In Hindu society they are placed in the category of the second class of Barna-sankars.

23. Ahir Gauras, though of the same origin with the oilman, are ranked low in consequence of their manners and habits which are like the aborigines. The Sundi or manufacturer

of liquor and Kewat or the fisherman are of one origin. But Ushana is of opinion that the Sundis owe their origin to a Vaisya father and Tiyar mother.

24. The latter call themselves Kaibarttas who, according to Brahma Vaibarta Puran, are descended from a Kshatriya father and a Vaisya mother. They have been degraded owing to an illicit connection with Tiyar caste. But the Kaibarttas here live only by fishing. Chasi Kaibarttas are not to be found here.

25. A class of people, named Rarhi or seller of *chera*, claim to be Kaibarttas. But they are considered low in society, and are said to be a subdivision of carpenter class. The following table exhibit the names of chief castes with their origin, as found in the Hindu Sastras :—

Name of Caste.	Father.	Mother.	Remarks.
1	2	3	4
1st Class Barna-sankaras.			
Baidya	Brahman ...	Vaisya.	
Gandha Banik ...			
Kansari			
Sankari			
Barui	Ditto ...	Sudra.	
Kayastha	Vaisya ...	Do.	
Karan			
Tambuli			
Tili			
Guria	Kshatriya ...	Do.	
Bhandari			
Gop or Gaura	Vaisya ..	Kshatriya.	
Rajput	Kshatriya ...	Karan.	
Kumhar	Sudra ...	Kshatriya.	
Tanti			
Kamar			
Mali	Kshatriya ...	Brahman.	
2nd Class.			
Aguri	Rajput ...	Karan ...	Padma Puran.
Sutradhar or Barhai ...	Karan ...	Vaisya ...	Dhobas, according to others, are the descendants of Dhivara father and Tiyar mother. Again, according to Padma Puran, are the sons of Tiyar father and Kodali mother.
Dobha			
Sonar	Ambastha ...	Do.	
Subarna-banik ..			
Ahirgaur	Gop ...	Do.	
Teli			
Sundi	Kupa ...	Sudra.	
3rd Class.			
Muchi	Tiyar ...	Chandal.	
Kandra	Kaibartta ...	Kancha.	
Hari	Leta ...	Chandal.	
Pan	Vaisya ...	Sundi.	
Khadal	Tiyar ...	Rajak.	

26. Besides these, there are some other low castes that can be classed among them, namely, Ujia, Gukha or fisherman, Kurunga or bird-catcher, Chamar or tari seller, Chhokar or prostitute.

27. There are some aborigines still found in this district, namely, Santals, Bhumij, Kanda, &c.

28. The worshippers of Vishnu, the preserver, are called Vaishnavas, but since the time of Chaitanya who came to this province, and spent the latter part of his life in Orissa in preaching his doctrines, a separate class has sprung up who call themselves Vaishnavas, and have perverted his teachings. They observe no caste distinction and admit into their pale men of any caste or faith who embrace their religion. The great social reformer, Raja Ram Mohan Roy, is the originator of Brahmoism. Those that embrace this religion call themselves Brahmas and keep no caste-prejudices.

29. A new sect has sprung among the Hindus in this district who call themselves Mohima. Their number is fast increasing. The sect appears to be the outcome of Buddhism. There is no caste distinction among them. One Mohima Goswami, inhabitant of the Tributary State of Dhenkanal, is said to be the founder of this sect, which is named after

him. This sect is also called Kumbhopatia. Some of this created a disturbance in the temple of Puri by attempting to take away the god Jagannath.

30. The Karans now take a fancy to call themselves Bratya Kshatriyas.

31. The tie of caste system is very loose in Orissa; in many instances, the accession of property raises a low-caste man to a higher class. For instance, Chasa with the increase of wealth become Khandaits, Khandaits Mahanti, and Mahantis Karans. On the other hand, loss of wealth sometimes brings a Karan to the level of the Chasa.

32. With the exceptions of Brahmans and Karans, widow-marriage obtains among all other classes of Uryias. The widows of elder brothers are generally married by their younger brothers. This sort of widow marriage is called *Thain*.

33. Girls are not generally given away in marriage before puberty by people of those castes, besides the Sasani Brahmans.

34. In the preceding paragraphs an attempt was made to trace the origin of the general castes of Orissa from various Hindu Sastras, but the present accounts of five castes drawn up according to Mr. Risley's instructions have been prepared from information furnished by caste people of the Balasore district. No historical sketch, however, has been given at present, as the time allowed was very short, and the information to hand was very meagre. Further, it is a task of great difficulty to come to any satisfactory conclusion on the subject, in the absence of any history of the place of the remote period before the British possession in 1803 A.D.

I.—Karans.

35. Karans are divided into two endogamous subdivisions, namely, the Sristikaran and the Srikaran. The former is supposed to be the descendant of a Srikaran father and a mother of some unknown caste. The word Sristikaran literally means Karans *created* by Srikarans. The Karans are also called Mahantis. Those of the caste who are poor have formed themselves into a sub-class, of a rather lower social status and are generally designated Mahantis; with the accession of wealth, they rise in rank and are called Karans.

36. The Srikarans are the stock; they are said to have come from the North-Western Provinces during the reign of Raja Lalatendra Kissory of Puri.

37. Many of the Karans intermarry with the Khandaits, who, when in better circumstances, are admitted into the pale of the Karan caste. It is a common practice among the Karans to keep female servants of lower castes who are in most cases the mistresses of their masters, and the children of these maid-servants add to the number of the Karans, and are called Dasiputras, Gulams, or Sagarpeshas.

38. *Marriage.*—Both adult and infant marriages are prevalent among the Karans. No Karan incurs social disgrace if he marries his daughter at an advanced age. In the case of infant marriage, no girl is allowed to live with her husband before attaining puberty—a practice which prevails among all other castes in Orissa. As regards marriage, the following practices are peculiar to the Karans:—

(1) Young girls before marriage are trained in a sort of artificial weeping by their mothers; and these girls when going to their husbands' house after marriage, weep aloud and take leave of every member of the family by singing in plaintive tones the songs they learn before marriage. They can very seldom return to their fathers' house. This is due to the fact that in that case the father of the girl has to pay his son-in-law as heavy in the shape of presents as at the time of marriage.

(2) The bride's father, when sending presents to his son-in-law, displays a good deal of ostentation. The presents consist of fried rice, sweetmeat, put in painted earthen pots (*handis*) of a very large number. Each *handi* is filled with mango leaves, with a layer of a handful of fried rice and some sweetmeat (*methai*) at the top. This peculiar practice is called *Mahanti-Dhama* (*Dhama* show). Widows are not allowed to remarry. Unchaste wives are divorced by their husbands who burn their wives in effigy, and outcaste them. The Karans employ Uriya Brahmans in their ceremonies. The Karans are followers of Chaitanya, and do not object to eat food cooked by Vaishnavas of the Sudra caste. Vaishnavas are their *Gurus* (spiritual instructors).

39. The caste burn their dead, but children who die before ten are buried.

40. The Karans are the writer caste of Orissa. There are many among them who are *zamindars*, *lakhirajdars*, tenure-holders, occupancy *raiyats*. They do not till with their own hands. They are the most intelligent and influential class in Orissa. In Orissa they are next to Brahmans in social rank. In observing *habishya* (mourning diet) they do not use *ghee*, which is indispensable in such diet in Bengal (*Habishya* from Sanskrit *habish—ghee*).

II.—Gaura, Gopa (Milkman).

41. Gopopuria, Kansa-apta or Mathurapuria, Challisgharia, Kandhia and Goala are the five endogamous subdivisions of the caste.

Gopopuria are said to have migrated from Gopopur, the birthplace of Krishna; Kansa-apta (attendants of Kansa) or Mathurapurias are said to be the descendants of the Goalas of Mathurapur (at present Mathura).

Kandhias are generally palki-bearers. The word Kandhia from Sanskrit *Skandha* (shoulder) literally means *one who bears palki on his shoulders*.

Goalas are cultivators.

The Gauras are generally known by their surnames—Das, Behara, Barika, Naik, Khillar, Palai, Mahacood, and so on. They mostly belong to the *Nagesh Gotra*. Infant and adult

marriage obtain in the caste. Widows are allowed to marry again when the ceremony of *Thain* is observed. Divorced women are not allowed to marry within the caste. The binding portion of the marriage ceremony is *Hastagranthi*. Before marriage the bridegroom performs a *sraddh* ceremony at the bride's dwelling-house.

42. They burn and bury their dead. When they burn, they observe mourning for 11 days, and when they bury, 15 or 17 days are observed for mourning. At the end of which they perform *sraddh* when they engage high caste Uriya Brahmans for the purpose.

43. They are generally Vaishnavas and take *mantras* from a Vaishnava *Guru*. Sasani Brahmans are their priests. They worship their implements of occupation, such as *sika*, *bahungi*, *earthenpots*, on the *Dol Purnima* day.

44. They observe holidays on the succeeding day, and the whole family spend these days in merry-making. The male members play with their *lathies* (sticks), sing songs of Krishna who is supposed to be their main god. On that day they decorate their bulls. They till with their own hands. The Uriya society hold them as pure Sudras.

III.—Barhai, Bardhoki.

Sutradhar (*Carpenter*).

45. This caste has some endogamous subdivisions known by their *gotras*:—*Bagesh* (tiger), *Nagesh* (snake), *Kuchhop* (tortoise), &c.

They say that they have migrated from Khurda, a subdivision of Puri. They are all known by the surname *Maharana*, and they point to one Ananta Maharana who is said to have made the three idols, Jagannath, Balaram and Subhadra of Puri, with *nim* wood, to be their progenitor.

46. The rules of marriage in force among other Sudra castes are observed by them. Adult marriages generally prevail, and *Hastagranthi* is known as the binding portion of the ceremony. Divorce or *chharpatra* obtains among them. Females divorced are allowed to marry again within the caste; the rules of *Thain* ceremony or re-marriage are observed, in which the bride and the bridegroom are made to sit before a pitcher (*ghat*) full of water surmounted by a cocoanut, which is worshipped by a priest as a symbol of Ganesh and other gods. The pitcher is then touched with a piece of new cloth, a garland and vermilion, which are then handed over to the bride to put on. Here the priest utters blessing upon the pair, and places the palm of the right hand of the bride into that of the bridegroom.

47. They engage Padhani Brahmans as their priests, who are low in rank in comparison with other Brahmans of Orissa. They are generally Vaishnavas and receive spiritual instructions (*mantras*) from Sudra Vaishnava priests. They have a caste assembly (*jatisabha*) consisting of three men—the *Paramanic*, *Behara*, and the *Bhalbhai*, who pass orders in all ceremonies.

IV.—Kumhar, Kumbhakar (*Potter*).

48. Dakhina, Khotta, Gouria and Uriya are the four endogamous subdivisions of the caste found here. The Dakhinas are said to have come from the south, the Khottas from the North-Western Provinces, and the Gourias from Bengal, and hence the origin of their name.

49. Kasyapa and Nagesha are the *Gotras* or Prabaras of this caste. The Khotta branch is not to be found in this district at the present day. The Gourias, who are few in number here, are supposed to have migrated from Contai, and they manufacture red earthen pots and abstain from preparing black ones, and for which they suppose themselves to be raised above Uriya or Dakhina Kumhars who make both red and black earthen pots. The Uriya Kumhars have a caste association (*jatisabha*) of their own which decide all social questions. Before marriage the guardians of the bride and bridegroom appear before the *jatisabha*, and with betelnuts and *tulsi* leaves in their hands formally express their approval of the contract. This ceremony is called *Gua-tulsi* (*Gua*-betelnut), and is the binding portion of marriage contract.

50. Widows are allowed to remarry within the caste, when the rules of *thain* are observed.

51. They burn or bury their dead; when cremating the dead perform *sraddh* on the 11th day of the death, and on the 13th or 17th day, as circumstances allow, in cases of a burial.

52. They employ *Danna* Brahmans (low caste Uriya Brahmans) to perform all their ceremonies, and take *mantras* (spiritual instructions) from a Sudra Vaishnava as in the case of other Uriya castes. Their succession or inheritance is governed by *Mitakshara*. They worship Viswakarma (the celestial architect), without calling in the aid of a priest, on the first day of *Baisakh*, which day they spend in amusement. They cultivate lands with their own hands, and have their bulls castrated. This practice of castration is also found among all Uriya castes, even among the Brahmans. Their occupation is to make various sorts of earthen pots and tiles, &c. Their women generally carry those articles to market-places for sale. They are very low in rank, and unlike the Kumhars of Bengal are regarded unclean.

V.—Tanti or Tantubaya, the Weaver.

53. This caste has six subdivisions, namely, Aswini, Bengali, Gouria, Chamaria, Matia, and Sankhua. The first three claim to be of Bengal origin, but the origin of the latter is unknown.

They are known by the surnames of Das, Taldi, Chand, Nandi, Sen Pusti, Masant, Behara, Rout, Datta and Patra.

Members of the following *Gotras* are seen here :—Maudgalya, Nagesh, Kasyapa, Parasara, Hansa, Silas, &c.

54. Their occupation is weaving. The Aswini and the Gouria Tantis are supposed to have migrated from Bengal for gaining some experience in weaving fine cotton cloths for which the district was once famous. The cloths were exported to different parts of India and to foreign countries, such as Denmark, Holland, and France. These European nations had their factories in the town, parts of which are still called after them Farasidinga, Olandasahi, and Dingamardinga.

55. In 1845 A.D., these foreign possessions (excepting the French village of Farasidinga) were purchased by the British Government.

56. The Chamarias are so-called, because they work with looms in which *chamra* (leather) is used

57. The Matias generally cultivate lands. Hence the name (*Mati*—earth).

58. The Sankhuas blow the conch-shells or *Sankha* at the houses of other pure Sudra castes of Orissa on occasions of marriage and other ceremonies. This is one of their caste occupations.

59. The Aswinis claim to be descended from Vedic gods, Aswini Kumars. The Bengalis and Gourias are classes that came here from Bengal proper and Gour respectively, and hence their names. Infant marriage prevails among Aswinis, Bengali and Gourias, but among the other classes adult and widow marriage obtain as among almost all other castes in Orissa. The Bengali Tanti only follow the *Dayabhaga*, and the rest the *Mitakshara*, in determining succession or inheritance. Before marriage, a ceremony called *Pankhia* is observed among the caste. Before the wedding ceremonies, men of the bridegroom's party go to the bride's house with their caste people and respectable neighbours to settle the marriage contract, and after this has been done, the contract is looked upon as sacred and inviolable. Divorce is allowed by the caste except by the Bengalis in forms that are to be found among other Uriya castes of sacred order. They burn or bury their dead, and perform *sraddh* on the 11th day of their death in forms prevalent among other castes of Orissa. The Bengali subdivision only burn the dead and perform *sraddh* on the 31st day after death, as is done by Sudras in Bengal proper. All of them, except the Bengali Tantis, engage Uriya Brahmans of sacred order to perform their ceremonies. They are generally Vaishnavas, and recognise Sudra Vaishnavas as their spiritual guide. The Bengali subdivision, however, perform their ceremonies by *Rarhi Sreni* Bengali Brahmans, and their *gurus* or spiritual priests are Brahman *Goswami*.

60. They worship Viswakarma (the Hindu Vulcan) with the implements of their trade on the ninth day of the full moon in the month of Kartic, and engage Brahmans for the ceremony. They abstain from work that day.

61. They have a *Jatisabha*, consisting of 1 *Sardar* (headman), *Paramanic* (authority), *Patgnyati* (chief kinsman), *Aminbhai* (amin brother), and *Bhalbhai* (good brother). This *Sabha* pass orders on all social matters, and such orders are binding on the caste.

62. Of the different subdivisions of the caste, the Gouria, Aswini, and Bengali are socially high; while the others occupy a very low position, and are considered inferior. Most of the people of this caste have given up their caste occupation of weaving, and have taken to agriculture and day labour, &c. Manchester piece-goods which are cheaper have nearly beaten hand-made cloths out of the market, and the industry is daily dying. Even in this declining state of their industry, cotton cloths of the finest quality (Rs. 16 a pair) are turned out by the weavers of this place.

E. J H. & H. S.—Reg. No. 6588J—96—28-1-96.

DISTRICT CENSUS REPORT.

No. 506, dated Puri, the 26th April 1892.

From—D. B. ALLEN, Esq., Magistrate of Puri,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 6T.—F. (Census) of the 3rd October 1891, I have the honour to submit the following report :—

REPORT ON THE CENSUS OF THE DISTRICT OF PURI, 1891.

HEADING I—EARLY HISTORY, &c. (a)

AT a very ancient time the district of Puri, like the adjoining district of Cuttack, was peopled by two classes of aboriginal tribes both ignorant of cultivation. The one occupying the western and the hilly portion of the country, the forefathers of the present Kandhs and the Savars, lived on the jungle produce,—roots and fruits, birds, beasts, and reptiles. The other class resided on the littoral, and lived mostly on fish. The present Keuts are probably a sort of mixed descendants from them. In course of time the Ods, (b) a branch of the Dravidian race, came and took possession first of the Orissa plains, and then gradually pushing away the Kandhs and Savars to the west, and the forefathers of the Keuts towards the sea, occupied the whole province. The Keuts and the Bauris are probably the offsprings of intermarriages between the aboriginal tribes and the Ods The Ods were far in advance to the aboriginal races as regards civilization. They were well acquainted with the art of agriculture, and brought the province under cultivation. They gave the province and the people their present names *Urisa* (=Orissa) and *Uria* (=Ooriah). The Ods came from the south, most probably they did not come all at the same time, but waves after waves of emigrations took place, the new comers pushing those who came before more to the north. One of the last of the race to come were the *Kama* Brahmans commonly called *Kamas*. Before the Kamas left the southern country, it had already been brought under the influence of the Aryans, and Agastya and other *rishis* (Brahman sages) had already spread Aryan civilization among the Dravidian people. The Kamas probably formed a very important class of people among the Dravidian races. Their being called Brahmans, though ethnically quite distinct from the Aryan Brahmans, shows that the Aryan conquerors of the south made a compromise with the most influential portion of the ruling race, and gave them an equality with the most respected class among themselves. The most valuable result of my enquiries into the ancient history of Orissa is, I believe, the discovery of the existence of the Kamas in that country. I shall come to this most interesting, but nearly extinct, people later on. But before the Kamas had migrated into Orissa, a most important event had occurred in the history of the country. The Buddhistic monks of Asoka had preached their religion among the people of Orissa, especially among the hill tribes, the Kandhs and Savars, and honey-combed the sandy hills of Dhouli, Udayagiri, Khandgiri, Rameswar and Niladri. Udayagiri is, I believe, the place where the Buddhistic monks made their first settlement.* To return to the Kamas. They were the first reformers of Orissa. Originally worshippers of the *Lingam*, or the male generative organ, they had probably from their study of the Vedas and the *Upanisheds* and the Philosophy of the Aryans, purified their religion from all sensual ideas, and made it into a monotheistic religion of the all creative energy of the Deity. The most common name of their god was Mahádeva the great god or the god of gods. They also gave to their god some of the best names yet known to the worshippers of any religion. He was called the *Parameswar* or the Lord of Lords; the *Bhuvaneswar*, Lord of the world; the *Loknath*, the Lord of the people; the *Biswanath*, the Lord of the Universe. They erected beautiful temples and dedicated them to their God all over the province, selecting the most beautiful spots existing in it with the instinct of true lovers of nature. They built villages on the most advanced sanitary principle. They excavated magnificent tanks and sank beautiful wells. They were great cultivators, and with the help of the Ods reclaimed almost the whole of the culturable waste land of the province. They were the first to make embankments and raised roads in Orissa. The temple remains of the province for the next five centuries or so reveal keenest struggles between different religious sects ending in all sorts of compromises. Even in the most elaborate caves of Udayagiri not a single figure of worship could be seen. The *Lingam* was the only

* Some inscriptions found here go to prove that the caves here were made by some of the Rajas of Kalinga before the time of Asoka at about 350 (B C.).
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(a) *Vide* letter No. 276, dated 22nd February 1896, from A. C. Sen, Esq., Officiating Magistrate of Puri.

(b) Ods, meaning *chasa* or cultivators. The word *aryan* from the root *ara* has the same meaning, but probably the words have nothing to do with one another, unless, of course, they came from a common word in use among the forefathers of both the Dravidian and the Aryan races when they lived in the same country, be it Central Asia or some other place.

idol of the first Kama temples. But in the caves of Khandgiri separated from Udayagiri only by a slight depression, we first see the figures of Buddha in contemplation. Underneath these figures were afterwards carved figures of *Thakurani*, a female deity among the hill people, who was afterwards Hinduised into Sakti and Parvati. It is noteworthy that they have all been made on the model of the Buddha's figure. At the gate of the largest of these caves was afterwards added the figure of *Mahávir** (the great hero) or Hanuman (the monkey god), another aboriginal object of worship. The Buddha monks, however, failed to get many converts among the Ods, and at last pressed hard by the followers of Siva (Mahadeva) left the populous part of the country and betook themselves to the Niladri hill in the Baramal (the great table land) of Banpur. Here they made a magnificent temple with beautifully carved square columns; put up gigantic figures of Buddha and began the tooth ceremony—conveying Buddha's tooth in procession along a broad road—the original *Baradand*. The Kamas under the kings of the Ganga line built two temples at Dhouli—one on the top and another at the foot of the hill, and excavated a tank covering more than 2 miles. They also built a temple of Mahadeva on the top of Khandgiri, and adorned it with figures of Buddha slightly altered. I may notice here that about a hundred years ago a Cuttack merchant of the Jain sect erected a Jain temple here out of the materials of the temple of Mahadeva. Finally, the Kamas raised the magnificent temple of Bhuvaneswar, by far the best temple in Orissa. But in doing this they compromised with the aboriginal followers of Buddha by adding *Yoni* to the *Lingam*. The *Yoni* was at first only the female creative power, but it was soon made into Parvati, the wife of Mahádeva. This union afterwards gave birth to the thousands of Hindu gods and goddesses.

* Mahávir is generally supposed to be an object of worship among the Jains, but probably they borrowed it from the hill tribes.

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2. The next important event in the history of the province is the expulsion of the Buddhists altogether from Utkala (Orissa). The Buddha's tooth was first taken by land to Tamralipta (Tamluk) and thence to Ceylon. The temple at Niladri, situated in the midst of an impassable dense jungle, fell into ruins and was forgotten by everybody excepting a few Kandhs of the place. It became now the turn of the Kamas, the greatest reformers of Orissa, to be driven out of the country. How it happened has not been exactly ascertained, but the event is a counterpart of the expulsion of the Brahmans by the Kshatriyas in Northern India. The Ods had no caste system properly so-called among them. There were different grades of people among them, but the division was based on profession, wealth and intelligence, and not on caste. An *Od chasa* could become then, as is the case now, a *pradhan* (headman) and a *pradhan* could become a Khandait (swordsman), but there was no caste distinction. The Kamas claiming to belong to a higher caste was an inovation. The Khandaits rose in a body, and there was a general massacre of the Kamas. Probably only a few survived, and they left the country. It is a remarkable fact that in a country that once resounded with their glory not a single descendant of the Kamas is to be found, and their very name seems to have been well-nigh forgotten. The brief sketch given above is the result of hard work for four years, during which both as a Settlement Officer and a District Officer, I went from village to village in search of the traces left by this once famous people.

3. After the expulsion of the Kamas there was a religious collapse, during which the Savars now called Barus performed the worship of Mahadeva in the great temple of Bhuvaneswar, and the Malis (gardeners), barbers, did the same duty in the numerous minor temples scattered over the place.

4. The next event is the conquest of Orissa by the Aryan kings of the Lion line—Jajatikesari (Kesari-the lion) is said to be the founder of the line, but the name seems to me to be a fictitious one, for reasons to be presently indicated. These kings settled in Jajpur and imported soon after a large number of Aryan Brahmans (now commonly known as the Sasani Brahmans) from the north. These Brahmans took possession of all the villages and temples left by the Kamas. One very characteristic thing done by them was to give northern Aryan names to places, idols, and kings of Orissa, and to connect them with Aryan mythological stories. Thus, the founder of the Lion line became Jajati of the Mahabharat, the *ghat* at Jajpur became the "Dasaswamedh ghat" of Benares. One of their kings, Lalatendrakesari adorned the great temple at Bhuvaneswar with some beautiful carved figures and added to it a *Mukhchali* (a building in front of the temple) with figures illustrative of the two great Sanskrit epics, the Ramayan and the Mahabharat. They also elaborated the idea of *Yoni* added to the *Lingam* into the worship of Sakti or Parvati. These Aryan kings were the great Sakti worshippers, and not worshippers of Siva, as Hunter wrongly supposed, though like many other Hindus of old they absorbed the Sivaism into their form of worship.

5. The movement that followed brought into prominence the worship of the Vishnu. It was founded on the Buddhistic religion. The great figure of Buddha with those of Dharma and Sanga in the temple of Niladri or Nilagiri, and known only to a few Kandhs† was brought to Puri, and kept in a temple probably already in existence here and originally dedicated to the Mahadeva. The word Jagannath is so like Loknath, Biswanath, Bhuvaneswar, Parameswar, &c., all names of the Mahadeva, that I think it was originally given to a Mahadeva. The car festival is an imitation of the Buddha's tooth festival performed first at Niladri and thence introduced into Ceylon and the Baradand, the open tract through which the tooth procession passed. The next movement can hardly be called a religious one. It was a degeneration of the worship of the *Lingam* into all sorts of

† Not Savars as are generally supposed. The Barus of Bhuvaneswar belong to the Savar tribe and not the Daitas of the temple of Jagannath. The latter belong to the Kandh tribe.

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sensualities. The great temple at Kanarak with its most grossly indecent figures illustrates this stage of the Orissa religion. When a country arrives at this stage, a foreign conquest is inevitable, and so it happened in the case of Orissa. That temple province became soon the scene of the Muhammadan and Marhatta atrocities.

6. The first Muhammadan invasion of Orissa took place within ten years of the conquest of Bengal by Buktiar Khiliji. In 1218 Ghias-Uddin swept down upon Orissa and forced the Hindu Raja of the province to pay tribute. But it was not till more than three centuries of raids and hollow treaties had elapsed that the province was actually subjugated by the Muhammadans. Taking advantage of the absence of the Orissa Raja in the south, Ismail Gazi, General of Hoscin Sha, King of Bengal, dashed down upon the province, sacked the capital, Cuttack, and plundered the holy city of Puri itself. The final defeat of the Hindus took place half a century later. In 1567-68 the Afghan King of Bengal, Saliman, advanced with a great army under his General, Kala Pahar (a Brahmin convert to Muhammadanism) into Orissa and defeated the last independent King, Mukunda Deo, under the walls of Jajpur. The Hindu Prince was slain. From this time the representatives of the Hindu line have been merely the Raja of Khurdha and the custodian of the temple of Jagannath. The Afghan army under Kalapahar marched through the province and smashed the idols and besieged and captured the temple of Jagannath After levying a pilgrim tax of a lakh of rupees a year, the Afghan conquerer returned to Bengal, leaving the Government of the country in the hands of a deputy. In course of time, taking advantage of a change of dynasty at Delhi, the Afghan deputy of Orissa threw off his allegiance to the Emperor of Delhi and his Governor of Bengal and made himself independent.

7. Akbar, the greatest of the Mogul Emperors of Delhi, with the help chiefly of his two Hindu Generals and statesmen, Raja Todar Mal and Raja Man Singh, succeeded in re-annexing Orissa to the Empire. Todar Mal was the first to make a general revenue settlement of the province. The country, however, was not destined long to enjoy the benefits of a settled Government Murshid Kuli Khan, who so wisely governed Bengal from 1704 to 1725, finding it impossible to get the revenue of Orissa by civil administration, made it over to soldiers of fortune, who collected the land tax at the spear point. During the thirty years which succeeded his death, the internal troubles which beset the Mogul Empire prevented anything like a settled Government in Orissa The peasantry was left at the mercy of a succession of rude soldiers who harried the province and got together as much plunder as their brief tenure of office allowed.

8. But wretched as the state of Orissa had been under the Moguls a half century of deeper misery remained for it under the Maharattas. It was in 1751 that Ali Verdi Khan virtually ceded to the Maharattas the province of Orissa, though for a few years, a Muhammadan deputy ruled the country in the name of the Moguls, paying 4 lakhs of rupees a year as tribute to the Maharatta Prince. At the end of 1756, however, finding it impossible to wring out of the miserable population sufficient money to pay even the Maharatta tribute, the deputy begged to be released from his office. His prayer was granted, and a Maharatta Governor was appointed in his place.

9. The Maharatta Prince had his capital or standing army at Nagpur in Central India, and waged incessant wars with his neighbours. His deputies, who were constantly changed and imprisoned on their recall, struggled to wring out of Orissa, the only peaceful province of the kingdom, a sufficiency to supply the military necessities of their master. The hereditary Raja of Khurdha was forced to pay a tribute of 13 lakhs of rupees a year. Nothing like a civil administration existed in the country. The Maharatta cavalry harried the province at stated periods each year and departed with the spoil The peasantry gave up the cultivation of the land and betook themselves to morasses and forests. The result was a great famine in 1770, of much greater intensity than that of 1866, and which instead of being mitigated by the exertion of a sympathetic Government, was intensified by a mutiny of foreign troops. While the people were dying by hundreds of thousands on every roadside, the Maharatta soldiery threw off the last vestige of control and for many months raged like wild beasts. A second famine followed in 1777.

10. No wonder, therefore, that when in 1803 the British soldiers, under the command of Colonel Harcourt, with Mr. John Melvill as the civil head, after crossing the dangerous channel through which the Chilka communicates with the sea, came in sight of the town of Puri, the Brahman priests of the temple instead of offering any resistance, placed themselves and their idol under their protection as the long expected saviours. The first Maharatta defeat took place on the 4th of October 1803 at Mukundapur near Pipli. The fort of Cuttack was taken on the 14th of the same month. Equal success attended the expedition against Balasore, which had been despatched from Bengal Colonel Harcourt and Mr. Melvill as joint Commissioners were the first administrators of the province. The only instances of armed opposition to British rule which have occurred since the conquest in 1803 are the rebellion of the Khurdha Raja in 1804 and the insurrection of the Khurdha *paiks* in 1817-18. In 1829 the province was split up into the three regulation districts of Cuttack, Balasore, and Puri and the non-regulation Tributary States.

11. There have been no changes in area, boundaries and jurisdiction since 1872, except that a jungly tract covering an area of about 15 square miles, and containing 8 Kandh hamlets called the Dariamamal has since 1889 been included in the Khurda estate, as it was found to be within the old survey boundary of Khurda.

HEAD II.—MOVEMENT OF THE POPULATION.

12. The total population of the district has increased from 888,592 in 1881 to 944,998, which is equivalent to an increase of 6·34 per cent.

13. The following figures show the increase in each of the six *thanas* which comprise the district:—

Town	...	...	12·1
Puri	...	...	6·6
Gop	...	...	15·3
Pipli	...	...	6·4
Khurda	...	...	0·4
Banpur	...	...	7·6

14. It will be noticed that the increase varies considerably in the different *thanas*. As regards Puri town, its population fluctuates so decidedly with the influx of pilgrims that I attach no importance to the percentage in this area. Puri *thana* (exclusive of the town) and Pipli approximate the district percentage. Banpur slightly exceeds it, and this might have been expected, partly because there has been some immigration from Ganjam and the Tributary Mahals, but chiefly, I think, owing to greater care in taking the census. The low percentage in Khurda is inexplicable, except on the ground that the census of 1881 was very carelessly taken. I found that a population of 35,792 persons properly belonging to *thana* Banpur had in 1881 been erroneously included in Khurda, and if such a grave error could pass undetected, but little reliance can be placed on the other figures.

15. The great increase in Gop is also inexplicable, except on a similar theory. It is said that a few Savars and Bauris from Khurda have settled in Gop within the last few years, but that will not account for the difference. The fact is that this *thana*, which is intersected by the Devi, the Prachi and the Kusbhadra, has no decent roads, is not very accessible to inspecting officers, and the increase in population is, I believe, rather due to greater care in enumeration than to any abnormal increase in population.

16. The only town in the district is that of Puri, and its population is constantly fluctuating from about 25,000 to 50,000 persons during the height of the Car festival in an auspicious year.

17. Practically, the whole population is agricultural and stationary. There is a little fluctuation about the borders of Madras and the Tributary Mahals in search of work in bad years, but of emigration or immigration with a view to permanent settlement there is really none. Of course, there is the constant stream of pilgrims going and coming with varying intensity throughout the year, but this has no permanent effect on the population.

HEAD III.—VARYING DENSITY OF THE POPULATION.

18. The varying density of the population, according to the censuses of 1872, 1881 and 1891 is shown in a tabular form:—

Thana.	Density of population per square mile in—		
	1872.	1881.	1891.
1	2	3	4
Puri Town	7,565	8,555	9,598
Puri Sadar	191	227	242
Gop	285	345	398
Pipli	629	698	743
Khurda	350	401	403
Banpur	213	250	269

These figures which ignore physical conditions are, to those unacquainted with the district, misleading, *e.g.*, the Puri *thana* area includes the Chilka and Sar lakes, besides the sandy tract bordering the sea beach, and a large area flooded every rains by the Bhargavi river.

The really habitable portion of the *thana* is probably as thickly populated as any other part of the district. Pipli shows the greatest density owing to this area being free from hills and lakes and unculturable wastes. The density of Gop is reduced by the sandy wastes and jungles along the sea littoral; that of Khurda and Banpur by hills and forests, especially in the Kandh Mals, the wild tract bordering Nayagarh and Gumsar.

HEAD IV.—RELIGION.

19. There has been no change in religion since 1872. Ninety-eight per cent. of the population, including the semi-Hinduised aborigines, are professing Hindus. Muhammadans, who are chiefly found in isolated villages, form only 1·6 per cent., and Christians, mainly the orphans and their descendants after the great famine of 1866, only ·08 per cent. of the population. The small balance requires no remark.

HEAD V.—INFIRMITIES.

20. Insanity was not defined for the purposes of this census. Leprosy was defined as corrosive leprosy, and I believed that the enumerators understood the definition, but Dr. Brown, the Civil Surgeon, who took an independent census of the town lepers, said that the enumeration of lepers had been done badly.

HEAD VI.—EDUCATION.

21. The following table gives the educational statistics for the years 1872, 1881 and 1891:—

CLASS OF INSTITUTION.	1872.		1881.		1891.	
	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
1	2	3	4	5	6	7
Public Institution.						
Secondary high school	1	114	1	126	1	118
Middle English school	1	28	3	175	4	190
Middle vernacular	13	524	9	215	18	637
Upper primary	5	304	50	1,189	68	1,553
Lower primary	86	1,452	1,621	15,125	1,047	12,763
Special	...	...	1	14	6	25
Female	...	...	1	48	19	331
Total ...	106	2,428	1,686	16,892	1,163	15,617
Private Institution.						
Advanced, teaching { Persian ...	...	...	...	...	...	...
Advanced, teaching { Sanskrit ...	...	...	7	100	31	368
Elementary, teaching. { With ten pupils and upwards.	...	...	...	...	...	...
Elementary, teaching. { With less than ten pupils.	...	...	...	...	789	4,524
Teaching the Koran	...	...	...	...	3	20
Other schools not conforming to the departmental standard.	...	...	...	...	...	...
Total ...	...	...	7	100	823	4,912
GRAND TOTAL ...	106	2,428	1,693	16,992	1,986	20,529

22. Here again I believe that the figures are misleading, and that the apparent increase in schools and pupils is largely due to existing schools being more carefully registered than they were in past times. The spread of education is remarkably slow all over the district.

HEAD VII.—LANGUAGE.

23. The language commonly in use all over the district is Uriya. Muhammadans among themselves talk a kind of Urdu, and some of the Mahants who come from Bihar speak Hindi. Bengalis among themselves talk their own language, and so do the Telugu boat men and fishermen who have settled here from the Southern Presidency.

Head VIII.—Castes.

24. The following table shows the castes arranged in the order of their social precedence as locally recognised in the district of Puri:—

Caste	Male.	Female.	Total
1	2	3	4
Brahman .	46,495	48,435	94,930
Vaishnava	2,358	1,913	4,271
Kayastha	917	885	1,802
Karan	16,490	16,724	33,214
Khandait	4,292	3,901	8,193
Rajput	3,310	3,062	6,372
Vaisya Bania ...	733	789	1,522
Khatri	93	61	154
Gandha Bania ...	30	23	53
Sonar Bania or Poddar Bania	132	129	261
Daita	48	54	102
Sudra	21,480	20,991	42,471
Chasa	137,119	136,596	273,715
Ghulam	11,133	13,902	25,035
Mali	6,567	6,402	12,969
Patra	2,453	2,473	4,926
Guria	12,425	12,078	24,503
Sadgop	15	11	26
Gaura	29,720	29,421	59,141
Bhandari	10,610	10,354	20,964
Barhi ...	6,568	6,274	12,842
Kamar	4,032	3,984	8,016
Tanti	7,885	7,810	15,695
Jyotis	1,852	1,720	3,572
Naik	581	671	1,252
Darji . .	281	225	506
Chitrakar	241	216	457
Kumhar	4,001	3,708	7,709
Kansari	2,618	2,536	5,154
Sankhari . .	314	108	422
Kachra	1,129	1,140	2,269
Gola	4,083	4,153	8,236
Raju	43	55	98
Kumuti	876	863	1,739
Tili	114	113	227
Teli	17,346	17,680	35,026
Tulabhina .	176	178	354
Kewat	15,853	15,863	31,716
Khatia	626	740	1,366
Girgiria or Gulgulia ...	5	2	7
Tiyar	627	622	1,249
Bhat	52	47	99
Jugi	642	650	1,292
Besya	15	183	198
Sunri	60	34	94
Siyal	2,100	1,973	4,073
Chamar	656	647	1,303
Dhoba	7,820	6,445	14 265
Bauri .. .	39,721	39,100	78,821
Kandra	9,665	8,998	18,663
Savar	9,297	9,590	18,887
Chhatarkhai	1	3	4
Kandh	1,132	1,097	2,229
Ghusuria	178	124	302
Pan	3,614	3,493	7,107
Dom	1,258	1,238	2,496
Naliya	1,239	1,315	2,554
Gokha	135	147	282

Caste.	Male.	Female.	Total.
1	2	3	4
Muchi	47	36	83
Kela	802	894	1,696
Hari	4,620	4,792	9,412
Other castes not mentioned above.	7,126	4,094	11,220
Total ...	465,851	461,765	927,616
Sayyid	321	309	630
Shaikh	1,994	2,056	4,050
Mughal	156	158	314
Pathan	5,021	4,913	9,934
Others	330	339	669
Total Musalmans ...	7,822	7,775	15,597
European	21	20	41
Eurasian	14	20	34
Native Christians ...	357	408	765
Total Christians ...	392	448	840
Unspecified	465	480	945
Grand Total ...	474,530	470,468	944,998

Head IX—Occupations.

25 The subjoined statement shows the occupations of the population of the district of Puri

Occupations.	Male.	Female	Total.
1	2	3	4
A.—Agricultural Group			
Land-holders and tenants	238,649	241,733	480,382
Agricultural labour ...	8,298	4,642	12,940
Growth of special products	2,570	2,876	5,446
Agricultural supervision, &c	3,394	3,166	6,560
Total ...	252,911	252,417	505,328
B.—Professional Group.			
Service of the Imperial and Provincial Governments.	1,830	1,412	3,242
Service of local and municipal bodies.	298	230	528
Village service ..	4,238	4,047	8,285
Army	24	8	32
Religion ...	14,175	14,801	28,976
Education	2,446	2,261	4,707
Literature	517	330	847
Law	366	272	638
Medicine	580	477	1,057
Engineering and survey ...	570	133	703
Other sciences ...	463	439	902
Pictoral art and sculpture	203	228	431
Music, acting, and dancing	757	544	1,301
Exhibition and games ...	17	16	33
Total ...	26,484	25,198	51,682

Occupations.	Male.	Female.	Total.
1	2	3	4
C.—Commerce and Transport.			
1.—*Commerce.*			
Money and securities ...	471	434	905
General merchandise ...	1,447	1,404	2851
Dealing, unspecified ...	196	157	353
Brokerage and agency ...	95	101	196
2.—*Transport and Storage.*			
Road	1,754	1,079	2,833
Water	921	411	1,332
Messages	1,150	1,188	2,338
Storage and weighing ...	224	199	423
Total ...	6,258	4,973	11,231
D.—Artisans.			
Provision of Food, Drink, &c.			
Animal food ...	6,892	7,401	14,293
Vegetable food ...	12,866	15,578	28,444
Drink, condiments, &c. ...	8,833	7,925	16,758
Light, Firing, and Forage.			
Light, &c. ...	6,990	7,137	14,127
Fuel and forage ...	1,767	4,942	6,709
Buildings.			
Building materials ...	69	96	165
Artificers in building ...	667	524	1,191
Vehicles and Vessels.			
Carts, &c. ...	254	201	455
Ships and boats ...	4	3	7
Articles of Supplementary requirements.			
Paper ...	162	117	279
Books and prints ...	50	37	87
Watches, &c ...	1	...	1
Toys and curiosities ...	9	10	19
Music and musical instruments.	57	63	120
Necklaces, armlets, &c. ...	554	710	1,264
Furniture ...	...	2	2
Tools and machinery ...	1,660	1,400	3,060
Arms and ammunition ...	12	10	22
Textile Fabrics and Dress.			
Wool and fur ...	2	...	2
Silk ...	186	96	282
Cotton ...	7,496	10,130	17,626
Hemp, jute, and coir ...	1,442	3,849	5,291
Dress ...	4,819	3,896	8,715

Occupations.	Male.	Female.	Total.
1	2	3	4
Metals and precious stones.			
Precious metals and stones	4,075	4,121	8,196
Brass and copper, &c. ...	2,956	2,871	5,827
Tin, zinc, and lead ...	73	79	152
Iron and steel ...	2,536	2,341	4,877
Glass and Earthenware.			
Glass and Chinaware ...	15	17	32
Earthen and stoneware ...	5,180	4,880	10,060
Wood, cane, and matting.			
Wood and timber ...	4,702	5,871	10,573
Cane, matting, and leaves	3,883	4,577	8,460
Drugs, Gums, &c.			
Gums, resins, &c. ...	34	30	64
Drugs, dyes, &c. ...	20	20	40
Leather, hides, &c. ...	350	290	640
Total ...	78,616	89,224	167,840
E.—Pastoral Group.			
Cattle breeding, &c. ...	9,273	5,860	15,133
Training and care of cattle	33	26	59
Total ...	9,306	5,886	15,192
F.—Fishing and Hunting.			
Fishermen and fish dealers	8,141	9,301	17,442
Shikaries, bird-catchers, &c.	57	46	103
Total ...	8,198	9,347	17,545
G.—Serving Group.			
Personal and domestic service.	20,056	18,725	38,781
Non-domestic establishment	1	...	1
Sanitation	767	665	1,432
Total ...	20,824	19,390	40,214
H.—Unproductive Group.			
Unskilled labour ...	65,905	58,117	124,022
Undefined, &c,	276	628	904
Property and allowances	87	116	203
Charity and endowment ...	5,515	5,092	10,607
Pension	74	75	149
Prisoners	76	5	81
Total ...	71,933	64,033	135,966
Grand total ...	474,530	470,468	944,998

HEAD X.—ADMINISTRATIVE.*

26. *Points in which the general instructions were departed from with the reasons for doing so.*—The principal departure was the non-appointment of charge superintendents till towards the close of census operations. There are five *thanas* besides the Puri town *thana*, and we should have required six superintendents. Now in three of these *thanas*, viz., in Pipli, Gop and Banpur, we could not procure men of sufficient ability and leisure to manage a whole *thana*, and in no case could we appoint as a charge superintendent an officer whose establishment could have managed to complete the enormous amount of copying, and conveyance of instructions to the sub-superintendents under his charge. By dealing direct with the 23 sub-superintendents in the Sadar subdivision and 22 in Khurda through the Subdivisional Officer, much greater uniformity in procedure was secured than could otherwise have been attained, though of course an exceedingly heavy burden was laid upon the offices at Khurda and the Sadar station. In the Banpur *thana*, which is remote and backward, the Inspector of Police for the Khurda subdivision was appointed charge Superintendent from November to assist the sub-superintendents in supervising and pushing on the preliminary census After the census was taken, a charge Superintendent was appointed in each *thana* for the collection of books and preparation of O forms.

27. The only other departure of much importance was in taking the census of the Bánpur Máls. As there are no persons who can read and write in the Máls, enumerators had to be procured from outside, and we could not get more than one for every three or four of the scattered Mál hamlets. In the Máls it is hardly possible to move about after dark Hence, with the permission accorded in the Census Superintendent's, No. 7450., of the 10th February 1891, the final census was carried out during the afternoon instead of in the evening of the 26th February.

28. Whenever work appeared backward in February, especially in Khurda, additional officers were appointed to assist sub-superintendents and supervisors by pushing on the preliminary enumeration in some part of their jurisdiction, and during the last fortnight nearly every available officer in Khurda, where the number of Government servants is exceptionally great, was employed in helping on census work. In the Sadar subdivision, where blocks had been laid out and enumerators appointed much earlier, no such special measures were found necessary except in one sub-charge, but every officer available was deputed to inspect and instruct from about the middle of January. In fact, the whole work of the district was, as far as possible, subordinated to the demands made on local officers by the census.

29. In some cases the number of houses in a circle slightly exceeded 500. Circles were originally formed according to the list of houses furnished by the police from the *chaukidari* registers. But when the houses were actually counted by the supervisors and enumerators according to the definition of a house given in the instructions, the number increased, and where it was found impracticable to put the excess houses into a separate or adjacent circle, they were allowed to remain in the circle originally formed. No difficulty was anticipated, nor indeed actually experienced, by the supervisors in dealing with the extra houses included in their charges.

30. The enumeration of travellers was kept open up to 3 A.M. of the 27th February instead of up to midnight only, in order to avoid all risk of travellers escaping enumeration.

31. *Definition of a village in Census Circular No. 10 of the 30th July* 1890.—The definition of a village has, I am sorry to say, in spite of frequent efforts to enforce it, not been properly attended to. The revenue *mauza* is firmly fixed in the people's mind as the unit village. It is easy enough to get them to understand that *paras* or *tolas* are not separate villages so long as they belong to the same *mauza*, and working on this the excessive number of villages in the Sadar subdivision was reduced by several hundreds In Khurda, however, the revenue *mauza* is very small. The *bustis* of several small *mauzas* are frequently placed close together, thereby forming really one large village, but as this village included the *bustis* of perhaps six *mauzas*, nothing would convince the inhabitants that they did not live in six separate villages. Had the laying out of villages and blocks taken place in the cold weather, true villages might have been formed, but as this work was all done in the middle of the rains, each *mauza* was treated as a village, and when the work came to be inspected lists had been drawn up and all arrangements made, and any general change then would have been fatal. Undoubtedly in Khurda there are more *mauzas* than real villages. Hence, more villages have been shown than really exist. There were consequently too many small blocks, but there was this compensation, that the enumerators were in most cases *sarbarahkars*, *pradhans*, or other village heads, and the work was done all the better, as they had to deal only with their own villages.

32. *The definition of a house in the second instruction to supervisor.*—The definition translated itself in practice into the joint family. Amongst the poorer classes the question simply was whether the family cooked all together or not. Whenever two or three married brothers living in separate *ghars* in the paternal house had separate cooking and eating arrangements, they were shown as separate families. Hence two or three numbers on the same doorway were common. On the whole the definition was well followed.

33. At the last census the number of houses returned in Khurda was very small, and the average population 12 persons to the house. This led to a good deal of confusion and misunderstanding until it was discovered that the settlement had brought about a very great

* *Vide* letter No. 441C., dated the 20th April 1891, from D. B Allen, Esq., Magistrate of Puri, to the address of the Superintendent of Census.

deal of separation of families. The working of the new definition accentuated this difference, and there are now found to be less than 5 persons to a house, the recorded number of houses having increased over 120 per cent. since the last census. There is of course a small natural increase due to increase of population, but the greater part is due to separation that occurred at the settlement and to the counting as distinct families those with separate cooking arrangements in the same building. Uninhabited houses were very stringently numbered A very great deal of house numbering was inspected by the Subdivisional Officer of Khurda and a certain amount by myself. I also deputed a Deputy Magistrate and a Police Inspector to test the correctness of the house numbering in those parts of the Sadar subdivision which I had no time to visit. Mr. Duke writes: "I do not think that the numbering of inhabited houses was often in fault. Where several numbers appeared on the same door-post, I found that the families were really living separate. But the numbering of uninhabited houses was overdone. Small temples where no one could live and cow-houses near the dwelling-house were often quite unnecessarily numbered."

34. *The size of the charge or sub-charge.*—I have already referred to the charges in para. 26. With the single exception of Banpur the charge was never called into existence as an administrative division. When the first scheme was made out it was taken that the *thana* would form the charge.

35. As regards sub-charges the outpost jurisdiction was taken as the unit. The *thana* head-quarters jurisdictions being large were each divided into three sub-charges. Puri town formed one sub-charge.

In Khurda there was at first a good deal of difficulty in getting the instructions strictly followed. At first the sub-charges were made too small, the largest outposts being split up into two or more sub-charges. The idea apparently was that an excessive amount of local work would be expected from the sub-superintendents, and that the outpost jurisdiction would be beyond one man's strength; it was found, as might have been expected, that, with this excessive multiplication of sub-charges, men of sufficient calibre could not be found for the duty, and in November the Khurda sub-charges were revised. One or two of the outposts, such as Tangi which used to be a *thana*, being exceptionally large were split in two, and Khurda *thana* for the same reason was divided into four. Otherwise the arrangements were the same as those in force in the Sadar subdivision.

36. In the beginning an attempt was made to keep the sub-charge as near as possible to 5,000 houses not, of course, splitting an outpost on account of its exceeding that number unless the area as well as population was excessive. Eventually the figures gave a smaller number of houses to the sub-charge. On the average for the district there are 4,420 houses to the sub-charge in rural areas, but in Khurda, where the population is comparatively sparse, there were only 3,421 houses on the average to the sub-charge.

37. *The size of the circle.*—The circle was more rigidly dealt with. Circles had to be laid out before blocks, but it was attempt d to keep the circle as nearly as possible to 500 houses, which number was only exceeded under circumstances explained above. Where the circles contained less than 500 houses, it was owing to actual physical obstacles which prevented their being made the full size. The circles were generally compact and formed with due regard to the convenience of the supervisor for inspecting the work of his subordinates. The average number of houses to the circle throughout the district was 460.

38. *The size of the block.*—The standard for the block was of course taken at 50 houses except in the Khurda *thana*, where as the population at last census was 12 to a house, the standard was originally taken at 40 houses. It was late in the year before it was discovered that there had been such an increase of houses after the settlement as to very greatly reduce the average of persons per house. The blocks were then revised and 50 houses made the standard.

Great difficulty has, however, everywhere been found in working the system—first, by reason of the excessive smallness of the villages, for small villages are the rule of this district, there are many score in Khurda containing under 10 houses; and, secondly, owing to the craze of the people for considering each *mauza* a separate village which led to the subdivision of what large villages there are into diminutive *mauzas*.

In Khurda there was therefore an excessive number of small blocks—first, because so many villages contain less than 50 houses in all, and, secondly, because the majority of the rest contain between 50 and 100 The average number of houses to the block throughout the district was only 29.

39. The blocking was done absolutely in accordance with the instructions, for it was all done in office by two or three persons under my predecessor's supervision, and these persons were thoroughly versed in the system, such persons as most of our sub-superintendents could never have learned to work the equalisation of margins which, indeed, was found puzzling to officers from whom greater arithmetical capacity might have been expected.

40. Enumerators could not be found for all the tail ends of blocks; where it was possible two or three small blocks had to be united under one enumerator, and in other cases (as some villages of 60 houses) after dividing the village into two blocks both had to be placed under one enumerator. There were only 5,256 enumerators to 6,945 blocks in the district.

41. *The numbering of houses, &c.*—The numbering of houses was on the whole very thoroughly done. In nearly all the villages that we inspected a patch of whitewash about one foot square was laid on, and on this the house number was marked in red letters In a few cases the number was marked in red without the white wash. The people at the instance

of the supervisors generally laid on the whitewash themselves, while the supervisors and enumerators provided the red ochre with which the lettering was done. Both are domestic articles in constant use. The people are in the habit of ornamenting their houses with patterns in whitewash as often as they are leoped. What it cost I cannot say, probably an anna a block. Nothing was paid by me for this numbering, and the whole cost fell on the house-owners and census officers who bore it without any complaint.

42. *The practicability of a permanent numbering of houses and how the cost should be borne.*—Most of the officers consulted do not consider it in the least possible to keep a permanent system of house numbering, except in towns and *chuttis* on the Jagganath road, where it can be undertaken by the municipal and lodging-house authorities. In the *mufussal* all houses are built of mud and constantly re-leeped.

There was a good deal of trouble in making the people preserve the numbers even up to the final census, and to maintain numbers permanently would be quite impracticable.

Even if this difficulty could be overcome changes seem to be too numerous for any system to be successful. There is a good deal of migration between villages. Families are constantly splitting up and new houses being built.

Since the last census of 1881 the number of occupied houses in the district has increased from 127,369 to 177,703.

Of course the generally understood definition at each census must have been different, but this only partly accounts for the increase, and in the face of such changes any system of permanent numbering which we could devise would, I suspect, entirely break down.

It may of course be said that subdivision has now reached its lowest point, there being under five persons to the house, so that there cannot be much more of it. But there is still the difficulty of the constant rebuilding of houses on new sites. However, if any system of permanent numbering in rural areas is to be tried, it had better be tried in Khurda, for it is not likely that anywhere else almost a whole subdivision will be found which is Government property with a Government servant at the head of each village.

I do not see how the cost can be borne except by Government, not that it will be perceptible by individuals, but that there is no means except legislation to compel them to incur it. It is true that it was done with little trouble by the vast census organization, but that organization has now disappeared. In Khurda the *sarbarahkars* might no doubt be got to do it by persuasion and pressure, but elsewhere it seems to be a question of legislation or of Government payment.

Agency.

43. *The classes from whom supervisors and enumerators are derived.*—Supervisors and enumerators were taken from amongst the petty *zamindars*, *lakhirajdars*, *makadams*, *zamindars'* agents and *gumashtas*, village school-masters, *sarbarahkars*, *patwaries* and well-to-do *raiyats*. In the Puri town clerks and *muharrirs* of Government offices also acted as supervisors and enumerators.

There was considerable difficulty in getting supervisors. Education is very backward in this district, and the number of school-masters is small. Consequently, there were but few school-masters available, and very few persons of any education beyond the mere ability to read and write the vernacular.

44. *Whether their duties were willingly undertaken.*—Where the sub-superintendents, as was sometimes the case, were both Government servants and possessed local influence, very little trouble was experienced, but elsewhere a certain amount of coercion was required, and it was necessary to select men more from their holding some position with regard to land which rendered them amenable to the Census Act than from their intrinsic competence.

However, on the whole the difficulties experienced were not excessive. The only sub-charge where there was real obstruction on any considerable scale was the Satyabadi sub-charge in the Sadar subdivision. There the resistance disappeared after I had visited the place and ordered one or two prosecutions.

I believe that the lower classes accepted the trouble involved as a necessary evil, believing that they were legally liable for duty. The higher classes on the whole assisted with a more cheerful intelligence. But amongst the slightly educated and litigious class there was a good deal of opposition to what was not unnaturally regarded as a rather thankless and troublesome task.

45. *How many prosecutions there were, and for what cause?*—There were altogether 19 prosecutions under the Census Act: 14 in Puri and 5 in Khurda. There were 14 prosecutions for neglect of duty, 3 for refusing to allow Census officers reasonable access and 2 for obliterating house numbers. Convictions were obtained in 15 cases, in two the accused were acquitted and in two the prosecution was withdrawn on submission and reparation being made.

46. *Whether their duties involved any pecuniary expenditure and how much?*—From the reports of sub-superintendents it appears that supervisors and enumerators had to purchase Bally papers for preparing draft schedules of enumeration before using the printed schedules supplied to them. These drafts after being corrected by supervisors and sub-superintendents were copied into the printed schehedules before the final census on 26th February. The cost of paper and the cost of house-numbering are believed to be about two annas to an enumerator and three annas to a supervisor. In the jurisdiction of the

Krushnaprosad outpost the whole cost was borne by the sub-superintendent, the Raja of Parikud.

Rupees 7 worth of red ink was supplied from Census Fund to the enumerators for making corrections on the final census night.

47. *If any paid census officers were employed, what was the reason and what was the cost?*—No paid officers have been employed, all Government servants having acted in addition to their own duties. Travelling expenses incurred by such have been charged to the departments from which they draw their pay except in the case of a road cess employee and a rural sub-registrar, whose travelling expenses, amounting to Rs. 19-5-6, have been charged to the Census Fund with the sanction of the Census Superintendent.

Attitude of the people.

48. *What remours were in circulation or what erroneous ideas were current?*—There is very little to note under this head. The people took the census very quitely. Many of them objected to name their women, but they willingly furnished all other particulars. No doubt there was a feeling here and there that the census might be used as a basis for taxation. Very early in the day an enumerator complained that a man had threatened to assault him for putting two numbers on his house, evidently under the impression that he would be doubly charged for in some way. There was a very general impression that the census papers would be documents of record of great value. All those castes whose status is not quite defined did the best they could to secure the entries most favourable to their status. A very large proportion of the people are of the respectable but by no means distinguished caste of "*chasa.*" From these most of the old revenue *paiks* and police officers known as Khandaits are drawn. These having secured the entry of these words against their names in the settlement papers tried to secure their entry in the census. There is no such caste as *Paik*, and though there is a semi-military caste of Khandait, which claims to be a Rajput gens, only two houses of the Khurda Khandaits really belong to it. Everything possible was done to assure these people that the census papers could never be used as evidence, and would not affect them in any way. Two men apparently wished to carry the matter further, for they applied for copies of entries, which were refused.

On the whole, however, I should say that the census is now understood as having no ulterior object immediately affecting the people, but this would hardly have been the case with a cattle and plough census.

Results.

49. On the whole, I think the census must have been remarkably correct. The increase is a little under 6 per cent. for the district. It is admitted on all hands that the census has been done with more care and elaboration than has ever been seen before. I do not believe that any inhabited house escaped enumeration, and the preliminary census was as nearly as possible perfect. At the final enumeration there may have been some slipshod work in not ascertaining absences and new arrivals, but in all the blocks visited by officers specially deputed it was very carefully done, and no negligence has anywhere been reported. Such books as have been examined by the Subdivisional Officer of Khurda also seem to show a fair proportion of red ink erasures and entries.

50. The following table shows the increase or decrease in population in each of the *thanas* of this district as compared with the population in 1881:—

Name of thana.	Population in 1881.	Population in 1891.	Increase.	Decrease.	Remarks.
1	2	3	4	5	6
Puri thana including towns.	221,810	238,067	16,257	...	
Gop	116,167	134,038	17,871	...	
Pipli	226,782	241,470	14,688	...	
Khurda, including towns.	233,686	234,730	1,044	...	
Banpur ...	90,147	96,693	6,546	...	
Total ..	888,592	944,998	56,406	...	

The population of the Puri *thana*, which includes the population of the Puri town shows an increase of 16,257 souls over the number ascertained in 1881. Of this increase, 6,699 persons are in the town of Puri only which had a population of 22,095 in 1881, and the population as per census of 1891 is 28,794 This increase is partly due to the addition of nine villages to the Puri Municipality subsequent to the census of 1881. Besides the

population of Puri town constantly varies with the number of pilgrims, and so comparisons here are futile. Besides Puri, Khurda was the only town in the district with a population exceeding 5,000.

51. When census operations commenced, Mr. Duke was in charge of the district, and when I relieved him towards the end of December, he took charge of the Khurda sub-division. With the consent of the Chief Secretary, I left Mr. Duke in charge of the census, and the whole credit of the very successful manner it was carried out in this district is due to him. He mentions Babu Boloram Bose, Sub-Deputy Collector, at Khurda as having devoted himself with great energy and single mindedness to census work. He also says that "some special notice is due to the Magistrate's head clerk, who had exceedingly hard work in making the arrangements and who succeeded in keeping everything in good order. He had, so to speak, the whole business, general arrangement and details in his head from first to last, and could at any time give the state of progress in any sub-charge." As regards the head clerk, Pitamber Ghosh, I saw enough of his work to know that Mr. Duke has not overstated the merit of his services, and, as his general character is very good, I should be glad to see him rewarded with a Sub-Deputyship, an office for which he is fully capable Mr. Duke's extraordinary energy appears in the special diaries which have been submitted to Government.

52. *Abstraction and tabulation.*—Under the Census Superintendent's circular No. 42, one hundred days were allowed for completion of abstraction and tabulation with the establishment sanctioned in his circular No. 67. The limit of time allowed has in the case of abstraction been found to be adequate, while in the case of tabulation it was certainly not so. To take this district for example, there were 6,945 blocks and 14 tabulators daily tabulating 40 blocks (*vide* Census Superintendent's circular No. 78) into all the registers (even assuming that they could turn out the full task from the very commencement) could not possibly complete the whole work in less than 6 months and 22 days, or nearly 7 months. I think, therefore, that double the time allowed for abstraction should be allowed for tabulation, or the establishment sanctioned in the aforesaid circular No. 67 for a million of population doubled to complete the work in 100 days.

53. Next comes the question of tasks exacted. In abstraction I have found that the tasks laid down in the Census Superintendent's circular No. 42 were reasonable, except in the case of sheet II, where the task of 2,500 entries was rather heavy. I would reduce the task on this sheet to 1,666 entries. When the dotting system was introduced, I found that, to properly carry out the instructions, the abstractors on all the sheets had to work from before 11 o'clock till 6 o'clock, giving an hour or so extra time. I would under all the circumstances, and with a view to careful and accurate work, suggest that the tasks on all sheets might well be reduced by one-eighth, the case of sheet II being specially considered.

As regards tabulation the task in all cases was stiff, as already remarked by the Census Superintendent. I have come to the conclusion that 40 sheets with verification is the utmost the men can do properly, and the totalling forms were an addition which I have found was impracticable here. They must be separately paid for or the task of tabulation reduced so as to have them done by the tabulators themselves. I would prefer the latter course.

54. As for establishment allowed, I found that one test slip clerk per half a million of population was inadequate. The work was managed by utilizing the services of two of the extra abstractors allowed by the Census Superintendent for the purpose. Two test slip clerks per half a million of population should be allowed.

In the case of tabulation, one extra tabulator per million of population is not sufficient. One more should be allowed to help the Assistant Inspector in checking.

55. In regard to the question of pay allowed, I think Rs. 18 might be allowed to the abstractors and tabulators, one-third of it being withheld to be paid after the work done by each was tested.

56. On the subject of forms of sheets and registers, I have only to remark that the form R might be enlarged to admit of ticking done in it, and so making a separate sheet XI unnecessary. A total would have to be struck for every caste, just as has now to be done for certain age periods in sheet I.

57. As to the form and efficiency of the test slip, I think it is a very good form already, and any addition would make it too intricate. In the column for civil condition in the form single comes first, but to make it agree with sheets I and XI "married" should come first, "single" taking the second place. I have no suggestion to make to improve its efficiency. Nor do I approve of the suggestion made from some district to have separate test slips for castes. Comparison of sheets IV, X and XI as to caste totals by three of the re-abstractors should suffice to ensure accuracy of the sheets in this respect.

58. As regards the limit of adjustment, viz., one per cent., I consider it to be quite sufficient for all purposes. Correction by reference to the books of figures of education in sheets II and X must be allowed to any extent, as has been done this year.

59. With reference to paragraph 3 of his circular, I agree with the Census Superintendent in the opinion formed by him, but I am afraid it will delay operations to some extent. However, it is worth trying, and further details might be worked up in his office.

C. A. P.—Reg. No. 3959J—90 - 2-11 95.

DISTRICT CENSUS REPORT.

No. 1647P., dated Cuttack, the $\frac{16th}{19th}$ August 1892.

From—G. Toynbee, Esq., Superintendent of Tributary Mahals,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to your Circular No. 6T.F. of the 3rd October last, calling for a report on the result of the recent Census in the Tributary States of Orissa, I have the honour to submit the following note on the various points indicated therein, which has been drawn up by the Assistant Superintendent, Tributary States, Babu Sudam Charan Naik.

REPORT ON THE CENSUS OF THE TRIBUTARY STATES OF ORISSA, 1891.

Note by Babu Sudam Charan Naik, Assistant Superintendent, Tributary States, Orissa.

Head I.—Early History, &c.

So far as the character, distribution, boundaries, and jurisdiction of the Orissa Tributary States are concerned, there has been only one change of any importance since the first Census of Bengal in 1872, viz., the annexation of the Government estate of Banki to the district of Cuttack in 1882 under Government order No. 5220J., dated 31st December 1881, and India Act XXV of 1881 This accounts for the area of the Tributary States having been given as 16,184 square miles in 1872 and 1881, while it is only shown as 16,068 square miles (including the area of Angul and Khondmals) in the Census of 1891.

2. Little or nothing is known of the early history of these States. In his "Orissa" published in 1872 as part of his series of "Annals of Rural Bengal," Sir W. Hunter makes the following remarks:—

"It tries to bring home to the imagination and the understanding of the Englishmen a state of society and forms of human existence far removed from their own. The narrative is embellished by no splendid historical characters, nor does it possess the interest which belongs to striking crimes. To the world's call-roll of heroes it will add not one name. The people of whom it treats have fought no great battle for human liberty, nor have they succeeded even in the more primary task of subduing the forces of nature to the control of man. To them the world stands indebted for not a single discovery which augments the comforts or mitigates the calamities of life. Even in literature, the peculiar glory of the Indian race, they have won no conspicuous triumph. They have written no famous epic; they have struck out no separate school of philosophy; they have celebrated no new system of law."

The above remarks appear to be as true to-day as they were twenty years ago, and may be taken to apply even more fully to the Tributary States than they do to Orissa Proper. Being so remote and inaccessible, these Hill States outlived the struggles and contests that swept over the plains of Orissa Proper during the Musalman and Mahratta conquests, and they continued to acknowledge the nominal suzerainty of the Khurda Raja.

3. The account of the origin of these States supplied by the Chiefs themselves throws little or no light on their early history; and many of the stories told therein are no better than mere tradition or fiction. The one fact, however, that stands out prominently in all these accounts is, that scions of the ruling Khurda Chiefs or of other powerful families from outside found their way to these inaccessible hill tracts as grantees or adventurers, and from small beginnings gradually extended their possessions by acquiring and usurping the possessions of their weaker neighbours.

4. Soon after the conquest of Orissa from the Mahrattas by the British forces in 1803, the Tributary Chiefs, one and all, acknowledged the supremacy of the British Government, and entered into engagements which are recorded on pages 107 to 121 of Aitchison's Treaties

The following are the 19 Tributary States which existed at the above period, *viz.*:—

1. Angul.	7. Daspalla.	14. Nayagarh.
2. Athgarh.	8. Dhenkanal.	15. Nilgiri.
3. Athmalik.	9. Hindol.	16. Pal Lahera.
4. Banki.	10. Keonjhar.	17 Ranpur.
5. Baramba.	11. Khandpara.	18. Talcher.
6. Bod including Khondmals.	12. Moharbhunj	19. Tigaria.
	13. Narsinghpur.	

Angul (No. 1) and Banki (No. 4) have now disappeared from the list, both having been brought under the direct control of Government. Angul was confiscated in 1847 owing to the Raja having attempted to wage war against the British Government. Banki was annexed a few years before, *i.e.*, in 1840 owing to the Raja having committed murder for which he was sentenced to transportation for life. Both were considered scheduled districts until Banki was amalgamated with the district of Cuttack under Government orders and the Act quoted in paragraph 1. Angul was not formed into a separate district along with the

Khondmals until after the Census had been taken (*vide* Government order No. 30P.T., dated 20th November 1891). Five of these States are now, owing to the minority of their Chiefs, under the direct management of Government. Excluding Banki and Angul with Khondmals there remain 17 States, which comprise an area of 14,387 square miles and support a population of 1,696,710 souls.

5. The area and boundaries of each State were the same in 1881 as they were in 1872. The area of these 17 Tributary States is almost one-and-half times that of Orissa Proper, *i.e.*, of the districts of Cuttack, Puri, Balasore and Angul with the Khondmals, while the population of the latter is more than double that of the former.

Placed in juxtaposition the figures stand thus:—

Name.	Area in square miles.			Population.			Population per square mile in 1891.
	1872.	1881.	1891.	1872.	1881.	1891.	
1	2	3	4	5	6	7	8
Orissa Proper including Angul and Khondmals.	9,514	9,853	9,853	3,214,300	3,789,799	4,047,352	411
Tributary States ...	14,387	14,387	14,387	1,103,699	1,410,183	1,696,710	118
Total ...	23,901	24,240	24 240	4,317,999	5,199,982	5,744,062	237

The population consists chiefly of Hindus and Aborigines. The Hindus form the largest and most important section of the entire population.

Head II.—Movement of the Population.

6. The subjoined statement shows the population of each State as enumerated at the three Censuses of 1891, 1881, and 1872:—

Tributary States.	1872.			1881.			1891.		
	Area in square miles.	Population.	Population per square mile.	Area in square miles.	Population.	Population per square mile.	Area in square miles.	Population.	Population per square mile.
1	2	3	4	5	6	7	8	9	10
Athgarh ...	168	26,366	157	168	31,079	185	168	36,603	218
Talcher	399	38,021	95	399	35,590	89	399	53,674	132
Moharbhunj	4,243	259,680	61	4,243	385,737	91	42,43	532,238	125
Nilgiri ...	278	33,044	112	278	50,972	183	278	56,198	202
Keonjhar	3,096	181,871	59	3,096	215,612	70	3,096	248,101	80
Pal Lahera ..	452	15,450	34	452	14,887	33	452	19,700	44
Dhenkanal	1,463	178,072	122	1,463	208,316	142	1,463	238,285	163
Athmalik	730	14,536	20	730	21,774	30	730	31,605	43
Hindol	312	28,025	90	312	33,802	108	312	37,973	122
Narsinghpur	199	24,758	124	199	32,583	164	199	33,849	170
Baramba	134	24,261	181	134	29,772	222	134	32,526	243
Tigaria	46	16,420	357	46	19,850	432	46	20,546	447
Khandpara	244	60,877	249	244	66,296	272	244	63,287	259
Nayagarh	588	83,249	142	588	114,622	195	588	117,862	200
Ranpur	203	27,306	135	203	36,539	180	203	40,115	198
aspalla	568	34,805	61	568	41,608	73	568	45,597	80
Bod	1,264	57,058	45	1,264	71,144	56	1,264	89,551	71
Total ..	14,387	1,103,699	77	14,387	1,410,183	98	14,387	1,696,710	118

With the exception of Khandpara, all the States show a large increase of population since 1881, and all do so without any exception when compared with the Census of 1872.

7. The decrease in Khandpara is attributed by the Chief, mainly to the large mortality from fever, which is reported to have carried off as many as 15,000 people in the course of a single year (1890-91.) This explanation cannot be taken as explaining the whole decrease. The Chief of this State is not a popular ruler. His oppressions and highhanded ways have probably driven a good many people to neighbouring States and other places. The scarcity of 1889 has also doubtless contributed to the decrease though the Chief does not acknowledge this.

8. The increase in all other States is no doubt due to a considerable extent to more correct enumeration, but is also due to other causes, such as the general prosperity enjoyed by the country, with the exception of 1889, since the great famine of 1866. The increase is 15·8 per cent. during the last decade and 33·9 per cent. if compared with the Census of 1872.

9. There has been no growth of the town population. The only town noticed in the Census of 1881 as having a population of over 5,000 was Khandpara. Its population was 3,388 in 1872, 5,543 in 1881, and only 5,051 in 1891. The decrease is due to the causes alluded to in paragraph 7 above. The population consists chiefly of the *mahajan* or trading classes, who deal principally in brassware. It was once a great centre of trade between Sambalpore and Cuttack, but of late years it has shown signs of decline and decay. The Bengal-Nagpur Railway has diverted a great portion of the Sambalpore trade by taking away the surplus produce to the Bengal markets direct *viâ* Chakradharpur. The opening of the East Coast Railway and of a branch of the Bengal-Nagpur Railway from Sambalpore to Khurda may possibly revive its fallen fortunes.

10. The absence of any town in the Tributary Mahals, except Kantilo, renders the distinction between the urban and rural population a purely nominal one, and Kantilo itself is but *rus in urbe*.

11. The people of the Tributary States are, like their brethren in the plains, a notoriously home-loving people, and to this trait is chiefly due the absence of either emigration or immigration, not only are they averse to migrating themselves, but they are jealous of allowing the immigration of foreigners. They have abundant and cheap lands at their very doors. Their wants are few, and if they can manage to cover their loins with a piece of cotton and to fill their stomachs with food, they resist most obstinately any attempt or inducement to make them migrate. As regards immigration, the pressure of the population on the soil has not yet come to that stage in Orissa Proper that has been reached in Bihar and other places

The Uriyas at present find their great emigratory outlet in Calcutta, in preference to the Tributary States.

HEAD III.—VARYING DENSITY OF THE POPULATION.

12. The following statement shows the area and population and the density of population per square mile in each State :—

TRIBUTARY STATES.	Area.			Population.			Density per square mile.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Athgarh	168	168	168	26,366	31,079	36,603	157	185	218
Talcher	399	399	399	38,021	35,590	52,674	95	89	132
Moharbhunj	4,243	4,243	4,243	255,680	385,737	532,238	61	91	125
Nilgiri	278	278	279	33,944	50,972	56,198	122	183	202
Keonjhar	3,096	3,096	3,096	181,371	215,012	249,161	59	70	80
Pal Lahera	452	452	452	15,450	14,887	19,700	34	33	44
Dhenkanal	1,463	1,463	1,463	179,072	208,416	238,285	122	142	163
Athmalik	730	730	730	14,536	21,774	31,605	20	30	43
Hindol	312	312	312	28,025	38,802	37,973	90	108	122
Narsinghpur	199	199	199	24,758	32,583	33,949	124	164	170
Baramba	134	134	134	24,261	29,772	32,536	181	222	243
Tigaria	46	46	46	16,420	19,850	20,546	357	432	447
Khandpara	244	244	244	60,577	66,296	63,287	249	272	259
Nayagarh	588	588	588	83,249	114,622	117,862	142	195	200
Ranpur	203	203	203	27,306	36,539	40,115	135	180	198
Daspalla	568	568	568	34,805	41,608	45,597	61	73	80
Bod	1,264	1,264	1,264	57,058	71,144	89,551	45	56	71
Total ...	14,387	14,387	14,387	1,103,090	1,410,183	1,698,710	77	98	118

Orissa Proper.	Area.			Population.			Density per square mile.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
11	12	13	14	15	16	17	18	19	20
Cuttack, including Banki ..	3,294	3,633	3,633	1,544,810	1,787,591	1,937,671	469	492	533
Puri	2,473	2,473	2,473	769,674	889,487	944,998	311	359	382
Balasore	2,066	2,066	2,066	770,232	945,280	994,625	373	459	481
Angul, including Khondmals	1,681	1,681	1,681	130,184	160,862	1,700,058	77	96	101
Total ...	9,514	9,853	9,853	3,214,300	3,789,799	4,047,352	338	385	411

In Orissa Proper the density of population is 411 per square mile, whereas in the Gurjats it is only 118. The difference corresponds with that in the physical characteristics of the two tracts.

HEAD IV.—RELIGION.

13. The statement below shows the distribution of population under the various religious heads in the three Census years of 1872, 1881, and 1891. No marked change is perceptible anywhere, except in the State of Mohurbhunj :—

TRIBUTARY STATES.	Hindus.			Musalmans.			Christians.			Buddhists.			Brahmos.			Others.			Total.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Athgarh	21,534	30,543	35,989	143	198	186	257	338	342	...	...	...	...	...	...	4,432	...	96	26,366	31,079	36,603
Athmalik	10,733	16,385	25,366	65	78	107	...	...	...	...	...	...	...	...	...	3,738	5,311	6,132	14,536	21,774	31,605
Baramba	21,055	26,069	31,757	67	118	99	...	...	6	...	492	638	...	...	...	3,139	3,093	26	24,261	29,772	32,526
Boi	42,573	71,075	89,426	91	69	117	...	...	...	...	...	...	...	...	...	14,394	...	8	57,058	71,144	89,551
Daspalla	23,478	29,036	45,533	5	24	26	...	...	1	...	...	...	...	...	...	11,322	12,548	37	34,805	41,608	45,597
Dhenkanal	141,421	128,358	228,408	410	535	609	...	2	11	...	48	211	...	...	3	36,235	79,373	9,043	178,072	208,316	238,285
Hindol	23,345	31,637	37,789	122	853	177	...	4	...	...	...	...	...	...	...	4,558	1,308	7	28,025	33,802	37,973
Keonjhar	113,207	195,605	227,347	487	447	481	1	...	...	...	...	...	...	...	2	68,176	†19,470	20,271	181,871	215,612	248,101
Khandpara	57,007	56,196	63,257	38	60	30	...	...	...	...	...	...	...	...	...	3,832	40	...	60,877	66,296	63,287
Moharbhunj	88,214	189,294	414,398	1,227	2,250	2,982	...	74	232	...	...	...	...	...	1	169,239	194,119	14,625	258,680	385,737	532,238
Narsinghpur ...	22,493	32,473	33,757	111	110	92	...	...	...	...	...	...	...	...	...	2,154	...	...	24,758	32,583	33,849
Nayagarh	78,028	113,312	117,429	226	361	411	...	...	...	...	...	...	...	...	...	4,905	949	2	83,249	114,022	117,863
Nilgiri	28,050	43,905	53,302	19	32	60	35	36	103	...	...	...	...	...	...	5,840	6,999	2,643	33,944	50,072	56,108
Pal Lahara	9,066	14,002	15,476	35	8	43	...	...	...	...	...	...	...	...	...	6,349	877	4,181	15,450	14,887	19,700
Ranpur	24,995	34,260	39,852	148	186	261	...	...	2	...	...	...	...	...	...	2,163	2,093	...	27,306	36,539	40,115
Talcher	33,055	35,466	52,456	100	121	141	...	3	3	...	...	...	...	...	...	4,866	...	74	38,021	35,590	52,674
Tigaria	14,870	19,575	20,177	246	275	369	...	...	...	1	...	...	...	...	...	1,303	...	...	16,420	19,850	20,546

† Includes 7 Sikhs.

The total population of this State is given below :—

1872	...	...	258,680
1881	...	...	385,737
1891	...	...	532,238

The total increase since 1872 has been 51 per cent. due chiefly to good government under European supervision. The details show a marked increase in the numbers of the Hindu population, which was 414,398 in 1891 against 189,294 and 88,214 in 1881 and 1872, respectively, or an increase of nearly 119 and 370 per cent. as compared with 1881 and 1872, respectively. The numbers shown under the head of "Others" show a gradual decrease being in—

1872	...	...	169,239
1881	...	...	194,119
1891	...	...	114,625

This abnormal increase and decrease is only explicable by the fact that many, who at the last Census, were classed under heads other than Hindus, have at the late Census classed themselves as Hindus. The figures quoted above and those in statement C are taken from Census Compilation Sheet VI for Table XI (Religion) supplied by the Superintendent of Census.

14. There has not been any growth of any new sect, nor of any foreign proselytism. Such new sects as the *Kumbhi Patias* of Dhenkanal, who are known as the followers of the Mahima Babaji, have no separate recognized status among the many Hindu sects. They are not idolators in the strict sense, nor do they observe caste strictly, but they cannot altogether be discarded from the pale of Hinduism. Some of them class themselves as Hindus, and others who lead lives of celibacy and have left their homes call themselves Vaishnavas, or the followers of Mahima Babaji, Govind Das, and worship the *Alekh* as taught to them by their *guru*. The three well-known vows of poverty, chastity, and

obedience are very strictly followed by those who belong to this sect, and who have left home and all. They do not worship Jagannath and cherish an inveterate and unrelenting hatred for the Brahmans, whom their *gurus* taught them to consider as the lowest of the low, and from whose hands they would not touch even water. During the lifetime and soon after the death of their *guru*, this sect had many followers amongst the lower classes in the Tributary States, especially the classes known as Khairs and Koltua Chasas. Even now, their number may be counted by scores, if not by hundreds, in Dhenkanal and in the other Tributary States, though Dhenkanal is the place where their leader lived and died.

HEAD V.—INFIRMITIES.

15. The subjoined statement (prepared from the Census Compilation Sheet XI for Tables XII to XV, Infirmities) shows the nature of the infirmities enumerated in the Tributary States :—

TRIBUTARY STATES.	Blind.	Deaf and dumb.	Leper.	Insane.
1	2	3	4	5
Athgarh	38	21	23	14
Talcher	47	56	47	8
Mohurbhunj	402	388	361	52
Nilgiri	139	134	65	82
Keonjhur	210	105	165	17
Pal Lahera	12	24	19	1
Dhenkanal	257	77	91	33
Atmalik	26	21	12	2
Hindol	20	41	17	1
Narsinghpur	29	19	23	6
Baramba ...	25	32	14	8
Tigaria	10	4	4	3
Khandpara	11	11	17	2
Nayagurh	38	25	15	12
Ranpur	23	20	33	7
Daspalla	105	34	33	8
Bod	75	52	48	5
Tota ...	1,462	1,069	987	261

The above figures do not show the prevalence of any particular kind of infirmity in any particular State or its predominance in any particular caste or religious sect or among people of any particular occupation.

The total number of infirms is only 3,779, who are distributed under the following heads :—

Blind	1,462
Deaf and dumb	1,069
Leper	987
Insane	261
Total ...	3,779

This cannot be considered to be a very large number among a population of nearly 1,700,000, distributed over an area of more than 14,000 square miles.

16. The popular belief on the subject of leprosy is evidently based on superstition. It is traced to the sins of the past life either of the unfortunate victim himself, or of any of his immediate or distant blood relations. Sins such as incest, killing of a cow or Brahman, or sins of the kind which are considered most heinous popularly and according to the teachings of the Hindu *shastras*, are atoned for in this life by the unfortunate sufferers who become victims to this dreadful disease, as much for their own sins as for the sins of others

HEAD VI.—EDUCATION.

17. The correct figures required under this head in the Circular under reply cannot be given. The following note supplied by the Joint-Inspector of Schools, and the statement subjoined to it, will show the progress of education in the different classes inhabiting the Tributary States.

18. Prior to 1878-79 there were no inspecting officers in the Tributary States. Two officers were first appointed in that year, namely, a Sub-Inspector for Mohurbhunj, Keonjhur, and Nilgiri, and another for Angul, Dhenkanal, and Banki. There was no one to look after the schools in the remaining States, which were entirely left to themselves until 1881-82, when additional Sub-Inspectors were appointed for their periodical inspection.

19. No statistics are available for 1872-73. The statistics for the next eight years, as shown in the accompanying tabular statement, are neither complete nor reliable. They were supplied either by the Gurjat Chiefs or by their officers who were totally ignorant of the departmental system of classification, and there was absolutely no means of checking their accuracy:—

Year.	High English schools.	Middle English schools.	Middle vernacular schools.	Lower vernacular or upper primary schools.	Lower primary schools.	Special schools.	Girls' schools.	Tols.	Private schools.	Total.	Hindus.	Muhammadans.	Native Christians.	Aborigines.	Others.	Total number of pupils.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1873-74	...	...	6	76	...	...	...	...	...	82	2,464	8	...	...	217	2,689	
1874-75	...	...	13	70	...	...	...	...	...	83	2,328	12	...	321	18	2,657	
1875-76	...	...	13	77	...	...	...	...	...	90	2,629	18	...	...	252	2,899	
1876-77	...	...	10	101	...	...	...	...	...	111	2,272	14	...	671	224	3,147	
1877-78	...	1	9	83	202	...	...	...	...	295	3,517	16	...	802	113	4,448	
1878-79	...	1	6	42	238	...	...	...	...	287	3,492	20	...	1,177	...	4,689	
1879-80	...	2	5	41	246	...	...	...	...	294	3,464	30	...	1,549	...	5,041	
1880-81	...	2	7	55	390	...	...	9	...	472	6,749	34	4	732	...	7,519	
1881-82	...	3	9	50	919	...	1	9	1	992	11,636	44	60	1,279	...	13,019	
1882-83	...	4	8	52	928	...	1	10	1	1,004	10,915	52	50	1,559	...	12,576	
1883-84	...	4	8	53	983	1	1	8	2	1,060	12,018	68	62	1,519	...	13,667	
1884-85	...	4	8	37	1,186	1	4	9	2	1,151	13,064	75	59	1,638	...	14,836	
1885-86(a) ...	...	4	10	33	666	1	2	10	1	727	10,522	66	82	1,305	...	11,974	(a) Exclusive of 484 boys and 4 girls. Lower primary schools, having less than 10 pupils, with 2,865 boys and 17 girls respectively.
1886-87	...	4	11	38	953	1	3	9	4	1,023	14,145	55	76	1,495	...	15,771	
1887-88	...	3	12	44	1,013	1	6	6	170	1,255	14,806	75	74	1,663	...	16,619	
1888-89	...	3	12	45	956	1	7	3	155	1,182	13,461	67	84	1,541	...	15,153	
1889-90	...	3	13	51	998	1	7	2	153	1,123	12,688	57	71	1,591	...	14,407	
1890-91	1	2	13	53	1,038	1	7	4	158	1,277	15,128	75	50	1,604	...	16,857	
1891-92	1	5	13	53	1,159	1	7	6	127	1,372	16,296	109	55	1,641	...	18,101	

NOTE.—The Statistics of Angul and Khandmals are included in the above statement.

20. The apparent falling off in the aggregate number of students in 1885-86 was due to the exclusion of a large number of weak schools under special orders of the Department. These schools and their pupils have been separately shown in the column of remarks.

21. In 1889-90 there was a decline in the total school population on account of the scarcity that prevailed in Angul and the Tributary State comprised in the North and South Mahanadi Educational Circles.

22. The States which are comparatively well advanced from an educational point of view are Angul, Moharbhunj, and Dhenkanal. The most backward are Athgarh, Khandpara, and Tigaria, the Chiefs of which have done little or nothing for the promotion of education in their States.

23. There are very few Muhammadans or Christians in the Tributary States. As regards Hindus, no detailed figures are available showing the relative progress of education amongst the different castes. It may be safely averred, however, that Brahmans, Khandaits, and Karans are the most advanced castes.

24. In 1891-92 the total number of aboriginal pupils under instruction was 1,641 How the several tribes were represented is shown underneath:—

	Races.		Number of pupils.		Races.		Number of pupils.
1.	Bhuiya	...	142		Brought forward	...	1,482
2.	Khond	...	285	14.	Ujia	...	...
3.	Sonthal	...	326	15.	Pan	...	16
4.	Gond	...	109	16.	Matia	...	21
5.	Puran	...	143	17.	Umat	...	4
6.	Khaira	...	89	18.	Jena	...	...
7.	Bhumij	...	115	19.	Kora	...	5
8.	Bathudi	...	141	20.	Radh	...	3
9.	Kollah	...	81	21.	Kurmi	...	106
10.	Gunja	...	15	22.	Bhuinagour	...	1
11.	Tanla	...	15	23.	Bhukta Sudha	...	1
12.	Juang	...	...	24.	Magadhagour	...	1
13.	Savar	...	21	25.	Godara	...	1
	Carried over	...	1,482		GRAND TOTAL	...	1,641

It would thus appear that Sonthals, Khonds, Purans, Bhuiyas, and Bathudis are better represented in the school population than the other tribes. The number of Bhuiya children has considerably declined in consequence of the late disturbances in Keonjhur, where special Bhuiya schools were at work for a series of years. The Sonthals belong for the most part to Mohurbhunj, where special schools have been established long since for their benefit. Similar schools also exist in the Khondmals which account for the comparatively large number of Khond children shown in the foregoing statement.

HEAD VII.—LANGUAGES.

25. This head requires little or no remark. The language generally spoken in the Tributary States is Uriya. The Khond and other Aborigines have a speaking language of their own. They have no written character, though the Khond language is now written in Uriya characters. This innovation was first introduced by the Christian Missionaries, who may be said to be the pioneers of civilization in the earlier days of the province.

HEAD VIII.—CASTES.

26. The following table shows the names of castes and sub-castes, as ascertained in the Census of 1891, and the numbers of each:—

NAMES OF CASTES.	Males.	Females.	Total.
1	2	3	4
Hindus.			
Agarwala	107	105	212
Bagdi	8,591	8,205	16,796
Baiti	373	327	700
Baniya—			
Vaisya	668	552	1,220
Gandhabanik	297	389	686
Khatri	165	122	287
Subarnabanik	684	738	1,422
Barhi	3,139	2,987	6,126
Barui	94	96	190
Baidya	20	12	32
Bathudi	19,989	19,818	39,807
Bauri	989	1,013	2,002
Bediya	96	110	206
Bhandari	7,966	8,042	16,008
Bhat	184	201	385
Bhuiya	26,254	26,026	52,280
Bhumij	29,996	30,326	60,322
Carried over ...	99,612	99,069	198,681

Names of castes.	Males.	Females.	Total.
1	2	3	4
Hindu—continued.			
Brought forward ...	99,612	99,069	198,681
Birhor	37	31	68
Brahman	34,332	34,218	68,550
Buna	169	193	362
Chamar	1,510	1,605	3,115
Chasa	98,095	103,061	201,156
Dhopa	10,510	10,464	20,974
Dom	3,963	3,111	7,074
Dusadh	45	43	88
Ghasi	1,633	1,690	3,323
Goala	77,238	76,845	154,083
Gokha	847	865	1,712
Gola	5,066	4,869	9,935
Gond	8,396	8,173	16,569
Gulgulia	1,448	1,670	3,118
Guria	10,531	10,461	20,992
Hari	9,401	9,931	19,332
Jhora	1,278	1,217	2,495
Juang	4,697	4,476	9,173
Jugi	721	736	1,457
Jyotis	919	935	1,854
Kachara	525	543	1,068
Kaibartta	610	616	1,226
Kalita	525	591	1,116
Kamar	11,877	14,103	25,980
Kandh .	26,433	26,457	52,890
Kandra	2,761	2,755	5,516
Kansari	2,053	2,061	4,114
Karanga	1,256	1,265	2,521
Karan	7,744	6,307	14,051
Kayastha	458	255	713
Kastha	559	580	1,139
Kewat	21,209	20,083	41,292
Khadal	1,480	1,460	2,940
Khaira	10,163	10,458	20,621
Khandait	31,513	31,692	63,205
Khadia	582	559	1,141
Kharwar	86	118	204
Kol	45,419	45,118	90,537
Kora	1,855	1,751	3,606
Kumhar	11,035	10,935	21,970
Kurmi	20,360	19,629	39,989
Mahanti	1,918	1,916	3,834
Mahali	927	1,007	1,934
Mali	5,865	5,768	11,633
Manjhi	1,855	1,143	2,998
Matiya	1,513	1,504	3,017
Munda	19,209	19,387	38,596
Naik	585	428	1,013
Oraon	5,443	3,445	8,888
Pan	75,035	75,338	150,373
Patra	3,450	3,405	6,855
Rajput	3,883	3,698	7,581
Raju	1,440	1,360	2,800
Rajwar	174	199	373
Santhal	48,152	47,115	95,267
Savar . .	22,884	22,886	45,770
Sonar	381	308	689
Sudra	12,939	12,951	25,890
Carried over ...	774,604	772,857	1,547,461

Names of Castes.	Males.	Females.	Total.
1	2	3	4
Hindu—concld.			
Brought forward ...	774,604	772,857	1,547,461
Sunri	4,919	4,718	9,637
Tambuli	345	328	673
Tanti	15,810	15,733	31,543
Taula	5,698	6,241	11,939
Teli	22,646	22,052	44,698
Thathera	351	361	712
Thoria	985	1,172	2,157
Tiyar	752	722	1,474
Vaishnava	2,916	2,697	5,613
Others	16,260	16,797	33,057
Total Hindus ...	845,286	843,678	1,688,964
Muhammadans.			
Mughal	54	68	122
Pathan	2,409	1,955	4,364
Sayyid	62	44	106
Shaikh	711	652	1,363
Others	131	105	236
Total Muhammadans ...	3,367	2,824	6,191
Buddhists	428	421	849
Jains	2	...	2
Christians.			
European	10	8	18
Eurasian	3	2	5
Native	353	327	680
Total Christians ...	366	337	703
Sikh	1	...	1
Grand total ...	849,450	847,260	1,696,710

Head IX.—Occupations.

27. The subjoined table shows the occupations followed by the population of the Orissa Tributary States as ascertained in the Census of 1891 :—

Occupations.	Males.	Females.	Total.
1	2	3	4
Class A.—*Government.*			
Service of Government	7,769	5,570	13,339
Village service	7,906	6,933	14,839
Total Class A ...	15,675	12,503	28,178

Occupations.	Males.	Females.	Total.
1	2	3	4
Class B.—*Pasture and Agriculture.*			
Stock-breeding and dealing	19,900	12,702	32,602
Subsidiary services to stock ...	251	174	425
Land occupants, not cultivating	5,057	5,515	10,572
Ditto, cultivating	66,026	65,974	132,000
Tenants, not cultivating	5,818	6,526	12,344
Tenants and sharers, cultivating	402,925	389,408	792,333
Agricultural labourers	12,643	12,187	24,830
Growers of special products and trees	579	987	1,566
Agricultural training and supervision	94	68	162
Total Class B ...	513,293	493,541	1,006,834
Class C.—*Personal Services.*			
Personal and domestic services	17,409	16,666	34,075
Non-domestic establishment	7	5	12
Sanitation	561	541	1,102
Total Class C ...	17,977	17,212	35,189
Class D.—*Preparation and Supply of material substances.*			
Animal food	8,832	10,443	19,275
Vegetable food	10,671	10,188	20,859
Drink, condiments and narcotics	6,463	6,988	13,451
Lighting	4,812	5,177	9,989
Fuel and forage	816	1,071	1,887
Building materials	13	3	16
Artificers in building	744	721	1,465
Carts, carriages, &c.	106	97	203
Ships and boats	40	18	58
Paper, &c.	159	108	267
Books and prints, &c.	23	26	49
Watches, clocks and scientific instruments .	3	3	6
Toys, curiosities, &c.	1	3	4
Music and musical instruments	88	78	166
Necklaces, bracelets, beads, sacred threads, &c. ...	363	427	790
Tools and machinery	327	244	571
Arms and ammunition	53	21	74
Wool and fur	1	1	2
Silk	855	1,002	1,857
Cotton	26,316	25,802	52,118
Jute, flax, coir, &c.	500	857	1,357
Dress	2,244	1,867	4,111
Gold and silver and precious stones	1,869	2,166	4,035
Brass, copper and bell metal	3,019	3,055	6,074
Tin, zinc, mercury and lead	10	25	35
Iron and steel	7,560	7,512	15,072
Glass and chinaware	7	6	13
Earthen and stoneware	6,735	6,965	13,700
Timber and wood	5,599	6,181	11,780
Cane-work, matting and leaves, &c.	7,473	9,406	16,879
Gums, wax and similar forest produce	1,371	1,319	2,690
Drugs, dyes, pigments, &c.	13	17	30
Leather, &c.	583	584	1,167
Total Class D ...	97,669	102,381	200,050

Occupations.	Male.	Female.	Total.
1	2	3	4
CLASS E.— *Commerce, Transport, Storage.*			
Dealers in money and securities ...	137	118	255
General merchandise	1,750	1,009	2,759
Dealing, unspecified	2,973	2,550	5,523
Middlemen	92	42	134
Road	855	582	1,437
Water	1,111	313	1,424
Messages	1,575	1,766	3,341
Storage and weighing	284	202	486
Total class E ...	8,777	6,582	15,359
CLASS F.—*Professions.*			
Religion	6,477	6,571	13,048
Education	1,639	780	2,419
Literature	181	137	318
Law	51	26	77
Medicine	463	327	790
Engineering and surveying	65	15	80
Other sciences	293	285	578
Pictorial art and sculpture	55	60	115
Music, acting and dancing	819	502	1,321
Sport	98	80	178
Exhibition and games	146	126	272
Total Class F ..	10,287	8,909	19,196
CLASS G.—*Indefinite and Independent.*			
Unskilled labour	153,156	146,560	299,716
Undefined, &c.	542	707	1,249
Property and alms	6,643	7,235	13,878
Supported at the public charge	56	58	114
Total Class G ...	160,397	154,560	314,957
Unspecified (not classed otherwise)	25,375	51,572	76,947
GRAND TOTAL ...	849,450	847,260	1,696,710

HEAD X.—ADMINISTRATIVE.*

28. From the correspondence that has already taken place between the Superintendent of Census and me, it will be seen that the instructions issued by him in regard to (*a*) the checking and verification of Registers A and B, and (*b*) the formation of blocks and circle were, with his permission, altogether departed from, inasmuch as there were no A and B registers in existence, and for want of a sufficient number of literate men on the one hand, and with the view of ensuring the correctness of enumeration by entrusting it to the hands of responsible persons on the other, it was deemed necessary to form circles and blocks on a basis very different from circular orders issued by him.

29. In the absence of A and B registers, a complete enumeration of villages with the number of houses in each was made, the headman of each village, whether he was literate or illiterate, was appointed to be the responsible enumerator of that village, and if he was illiterate, he was allowed one or more assistants (according to the size of the village in his charge) to assist him in writing the schedules. It was only in exceptional cases, where the villages were too large, that they were broken into two or more blocks, and in consideration of the circumstances of each case either a separate enumerator was employed for each block, or the headmen was held responsible for the whole village, and for each separate block he was allowed an assistant. In the case of very small villages one literate man was told off to a si t the headm n of two or more such villages.

* *Vide* letter No. 112 P, dated the 21st April 1891, from G Toynbee, Esq, Officiating Superintendent, Tributary States, Orissa, to the address of the Superintendent of Census Operations, Bengal

30. Instead of a police division (*thana*) a fiscal division (*pargana*) was taken to be a Supervisor's circle, and the Revenue Officer in charge of the *pargana* was appointed to be the Supervisor for that circle; this was the rule, but in exceptional cases in which the *pargana* headmen were totally unfitted for the work, they were replaced by State officials.

31. In many cases the number of persons holding State appointments or residing within the States was found to be quite inadequate, and temporary men from the lowlands had to be engaged to assist the village and *pargana* headmen.

32. There was also another important departure made from the general orders, viz., the printed schedule forms were not originally used. It was found that in the majority of cases the men employed on Census work were unable to write on paper or to make correct and legible entries; the preliminary Census was therefore taken in the vast majority of cases in manuscript forms made of paper or palm leaf, these were then corrected and copied into printed forms before the date of the final Census. This, as well as the employement of extra clerks, involved expense, which, however, the Tributary Chiefs ungrudgingly paid with the sole object of complying with the requirements of the Government loyally and to the best of their ability.

33. The instructions issued in the Census Superintendent's Circular No. 10 of the 30th July 1890, were not communicated to those in charge of the Census work. There was no possibility of any confusion being made in the Gurjats, as in Bengal, between a *gram* or village and a *mauza*. In the Gurjats these terms are identical and are used for one and the same thing; a *mauza* in the Gurjats means a *gram* with its *patnas*, *tolas*, &c., or outlying hamlets, and the cultivated lands and forests attached to the village. There would be no mistake about a village, and it was therefore considered inadvisable to communicate to the Gurjat Census Officers orders which had no reference to the state of things existing there. The result was what Circular No. 12 was meant to secure.

34. The definition of a house in the second instruction to Supervisors was followed.

35. I have already stated above that, as a rule, each village, whatever its size, was a block and each *pargana* was a Supervisor's circle. Each subdivision of a State was formed into a sub-charge.

36. The numbering of houses was left to be made by each State with the cheapest materials available. In the majority of cases charcoal and chalk were used No charge was incurred on this head by this office, and if any of the Chiefs incurred expenditure under this head it must have been small.

37. Permanent number of houses in the Gurjats is not at present practicable.

38. I have already said that ordinarily village and *pargana* headmen were utilized respectively as enumerators and Supervisors, but in addition to them all State officials and other, literate men available in each State were impressed for service in Census work, and extra hands from the British districts had to be imported and paid.

39. All those who were employed in Census work did their duties willingly, and there were no prosecutions. In the case of extra hands imported from British districts, their duties involved pecuniary expenditure which has, however, been borne by the Native States and has not been reported to this office. All that the Government has and will have to pay are on account of the salary and allowances of the travelling Inspectors and travelling charges incurred within the Government estates of Angul and Khondmal. These charges, when finally settled, would be reported to the Census Superintendent for sanction.

40. The attitude of th people with regard to the Census was on the whole indifferent., It was incomprehensible to them what good was to be derived from recording the age, caste sex, occupation, &c., of each individual, but if Government wanted it, it was quite welcome to have it. Amongst some of the aborigines wild rumours were every now and then afloat: from the fact of the age and civil condition of women being required to be recorded, some thought that young women were wanted to be imported somewhere, and the attitude of the followers of the sect of *Kumbi Patmas* was for some time doubtful as to whether it was consistent with their religion to supply all the information required, but gradually all came round, and so far as has been reported, there appears to have been no hitch or hindrance.

41. The result of the enumeration seems to be as correct as possible. It may be that here and there some itinerant persons or those living in the wildest recesses of the jungles have been lost sight of, but the number of such cases, if any, must on the whole be insignificant. Every Tributary Chief and every officer employed in the Tributary States has done his best to ensure the correctness of the Census, and this office has done all it could to guide them in making careful enumeration. The result obtained is an increase of over 17 per cent. of population during the last decade. The population of 1881 was 1,571,045 and now it is 1,865,008. The whole burden of the work in my office has been borne by Rai Nanda Kissore Das Bahadur, and to him the whole credit, if it should be given.

42. *Abstraction and Tabulation.*—The following note, left by Rai Nanda Kissore Das Bahadur, late Assistant Superintendent, Tributary States, who had charge of the Census Office, relates to the abstraction and tabulation of the Gurjat Census:—

"I think that the procedure adopted at the last Census in making abstraction could not possibly secure accuracy. If the matter had been left to me, I would have adopted the following procedure:—I would have taken up the abstraction sheets in the following order—IV, V, VI, VII, II, III, X, I, and XI, but instead of following the cyclical order, I would on the first day have issued only one packet for sheet IV, next day that would have gone to the abstractors of V and as second packet given to abstractor of sheet IV on the third day the first packet will have gone to abstractors of sheet VII, the second to the abstractors of

sheet VI, and a third packet given to the abstractors of sheet IV, and so on. In this way a part of the establishment I would have employed for the first eight days, and from the 9th day the extra establishment would have been employed.

Under this procedure the mistake would have at once come to light, there would have been no necessity for large establishments for re-abstractors and adjusters, and the work would have proceeded smoothly.

Before, however, making over the schedules to the abstractors, I would have employed a few intelligent clerks on handsome pay to go through the schedules to correct palpable errors and to rewrite those portions which were difficult to decipher ; this would have minimized the chance of error."

J. S. N. & others—Reg. No 6569J—90—30-3-98.